

آياتها  
227  
Ayah

سُورَةُ الشُّعَرَاءِ  
Surato Ash'Shuara'e  
(The Poets)

ترتيبها  
26  
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*1. Tta-seen-Meem.<sup>1</sup>

طسّم

2. Telka<sup>w</sup> (she-that-afar-it<sup>w</sup> / those<sup>w</sup>) (are) Aya'te<sup>w</sup> (Qur'aanic statements) (of) The Book<sup>x</sup> the manifester.<sup>x</sup>

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ

3. La'allā (craving currently unavailable deed that/perhaps) you<sup>g</sup> (are) ba'khe'on (fagging/exhausting) your<sup>t</sup> self<sup>w</sup> that not be they<sup>z</sup> believers.

لَعَلَّكَ بَئِجٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ

4. En (if) [We] will nonazẓil ([We] iteratively descend) on them from the sky<sup>w</sup> Aya'tan<sup>w</sup> (miracle/sign/proof) so remained their necks<sup>w</sup> for it<sup>w</sup> kbadhe'eena (they<sup>z</sup> who are succumbing/capitulators).

إِنْ نَشَأْ نُنزِلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

5. And not yaatee (comes to) them of thekren (Qur'aan-/message) from Ar-Rahman, muhdathen<sup>2</sup> (that which is caused to be: discourser/new by revelation) except they<sup>z</sup> were a'n (off) it<sup>x</sup> shunners.

وَمَا يَأْتِيهِمْ مِنْ ذِكْرِ مِنَ الرَّحْمَنِ مُحَدَّثٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ

6. So qad (already and affirmatively) they<sup>z</sup> denied; then shall yaatee (come to) them anba'o<sup>3</sup> (significant-and-availing-news) (of) what they<sup>z</sup> were by it<sup>x</sup> yasta'hzeena (affirmably jesting they<sup>z</sup>).

فَقَدْ كَذَبُوا فَسَيَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ

7. Have [and]<sup>4</sup> not they<sup>z</sup> seen to the Earth<sup>w</sup> how-much/many/often<sup>5</sup> We sprouted in it<sup>w</sup> of every category/hue<sup>6</sup> kareemen<sup>7</sup> (bounteous, ennobling and of multiple uses/effects).

أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ

8. Verily in tha'leka (afar-that-it/that)<sup>x</sup> (is) surely an Aya'tan<sup>w</sup> (miracle/sign/roof) and not [was] most of them believers.

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ

<sup>1</sup> See the *Lexicon* attached to this *Translation* for a commentary on this.

<sup>2</sup> The word *muhdathen* is singular, masculine, objective noun, meaning: *that which is caused to be new by revelation*.

<sup>3</sup> See the *Lexicon* attached to this *Translation* for "naba'a."

<sup>4</sup> The Arabic interrogative-castigatory particle "ولم" (implying negation) is made up of three parts (ل), (و), (م) "ولم" meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an interrogative particle which takes precedence for beginning a sentence. It implies why they have not done proper examination of all the facts and considered the proper decision accordingly.

<sup>5</sup> The word "كم" is an interrogative exclamatory particle, meaning: "how-many," "how-much," "how-often."

<sup>6</sup> The word "زوج" here means "hue," see *الفرطبي*. However, strictly and linguistically speaking the word means: (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen, (5) hue (color). And quite relevant to the word "زوج" is its plural: (1) "أزواج," which could also mean: (2) similar, i.e. the look-likes, (3) hues. See *اللسان*.

<sup>7</sup> The word "kareem" = "كريم" is a subjective, singular, masculine noun. It has no exact English equivalent, as explained in length in footnote 28 of the *Introduction*. Summarily: bounteous, ennobling and of multiple uses/effects.

9. And verily your<sup>t</sup> Lord surely He (*is*) The Mighty  
Ar-Rabeemo (*The multitudinous mercy Giver*). وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٩﴾
10. And *edh* (*when/since*) called your<sup>t</sup> Lord Mosa (*Moses*)  
that *e'etey* (*let-come you<sup>s</sup>*) the people the *dha'lemeena*<sup>8</sup>  
(*injustice-doers*). وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ أَنِ أَنْتَ الْقَوْمُ الظَّالِمِينَ ﴿١٠﴾
11. Pharaoh's people, should not<sup>9</sup> *yattaqoona* (*they<sup>z</sup>*  
*reverentially guard not to displease Allah*). قَوْمٌ فَزَعُونَ أَلَّا يَتَّقُونَ ﴿١١﴾
12. Said [*he*]: O, my Lord, [*I*] verily fear/know<sup>10</sup> that  
they<sup>z</sup> deny [*me*].<sup>11</sup> قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿١٢﴾
13. And my chest straitens and not *yanttalego*<sup>12</sup> (*utters*)  
my tongue; so let-send [*You<sup>s</sup>*] to Haroona (*Aaron*). وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَايَ فَأَرْسِلْ إِلَىٰ هَارُونَ ﴿١٣﴾
14. And for them on me an offense; so I fear/know  
that they<sup>z</sup> (*will*) kill [*me*].<sup>13</sup> وَهُمْ عَلَىٰ ذَنْبٍ فَأَخَافُ أَنْ يَقْتُلُونِ ﴿١٤﴾
15. Said [*He*]: Not-at-all;<sup>14</sup> so let-go you both by Our  
*Aya'te<sup>w</sup>* (*miracles/signs/proofs*); verily We (*are*) with  
you<sup>b</sup> *Musta'me'oona*<sup>15</sup> (*affirmably Listeners*). قَالَ كَلَّا فَذَاهِبَا بِشَايِنِنَا إِنَّا مَعَكُمْ مُسْتَمِعُونَ ﴿١٥﴾
16. So *ee'teya* (*let-come you both to*) Pharaoh; then let-say you  
both: verily we (*are*) the worlds' Lord [*messenger*].<sup>16</sup> فَأَتِيَٰ فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ ﴿١٦﴾
17. That let-send [*you<sup>s</sup>*] with us Israel's sons. أَنْ أَرْسِلَ مَعَنَا بَنِي إِسْرَءِيلَ ﴿١٧﴾
18. Said [*he*]: have not [*we*] reared you<sup>g</sup> in [*us*] (*our*  
*midst*) a newly-born<sup>17</sup> and *labetha* (*stayed/lingered*)  
you<sup>h</sup> in [*us*] of your<sup>t</sup> age years.<sup>w</sup> قَالَ أَلَمْ تُؤَلِّدْنَا فِيهَا وَلِيدًا وَلِئِشْتَ فِيهَا مِنْ عُمْرِكَ سِنَّينَ ﴿١٨﴾
19. And acted you<sup>t</sup> your<sup>t</sup> act-she<sup>y</sup>/act-up<sup>w18</sup> which<sup>u</sup> acted  
you<sup>t</sup> and you<sup>s</sup> (*are*) of the unbelievers/ingrates. وَفَعَلْتَ فَعَلْتَكِ الْتَىٰ فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ ﴿١٩﴾
20. Said [*he*]: I did it<sup>w</sup> then while I (*was*) of the strayers. قَالَ فَعَلْتُهَا إِذَا وَأَنَا مِنَ الضَّالِّينَ ﴿٢٠﴾

<sup>8</sup> The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.” See the *Lexicon* attached to this *Translation*.

<sup>9</sup> Clearly this “الَّا” is the “الَّا,” for *urging* and *promoting* the action of the following verb, here the *taqwa*.

<sup>10</sup> Linguistically the word “خفت” carries dual meanings: (1) *fear* and (2) *know*. Both meanings could apply.

<sup>11</sup> The letter “ن” in “يَكْذِبُونَ,” by Arabic (*linguistic*) Rule, is called “نون الوقاية او العماد، حيث لا يُستغنى عنها” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “يَكْذِبُونَ” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (*rhyme*). See *أعراب القرآن، لمحمود صافي*

<sup>12</sup> The word “يَنْطَلِقُ” means to move forward or to utter, because of the problem with Moses tongue, he was afraid that his tongue may not to be able to utter Allah's message.

<sup>13</sup> See footnote 11 above only *here* regarding “يقتلون.”

<sup>14</sup> The word “كَلَّا” is an article of negation particularized for deterrence and prevention.

<sup>15</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

<sup>16</sup> The word “رَسُولٌ” = “messenger” is in the *singular*. So it *could* mean that both came with a *single-message*, or *each* is a messenger, with a single message.

<sup>17</sup> The word “وَلِيدٌ” is *adverbial*, meaning: *he who is newly born* or *the child who is rather close to such an age*.

<sup>18</sup> The byword “act-up” means “misbehave” or “malfunction.” See *The American Heritage Dictionary*.



21. So I fled from you<sup>b</sup> when<sup>19</sup> I feared/knew<sup>20</sup> you;<sup>c</sup> فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ﴿٢١﴾  
then granted for me my Lord a rule and [He] made me of the *mursaleena* (sent-messengers).
22. And *telka*<sup>w</sup> (*she-that-afar-it<sup>w</sup> / it<sup>w</sup>*) (*is*) a boon<sup>w21</sup> *tamonno*<sup>22</sup> ([you<sup>s</sup>] grace) it<sup>w</sup> on me that [you<sup>s</sup>] enslaved Israel's sons. وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنَّنْ عَبْدَتُنِي بِإِشْرَائِيلَ ﴿٢٢﴾
23. Said Pharaoh: and who<sup>a</sup> (*is*) the worlds' Lord. قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿٢٣﴾
24. Said [he]: Lord (*of*) the Heavens<sup>w</sup> and the Earth<sup>w</sup> and what (*are*) between them both, *en* (*if*) you<sup>c</sup> were *mogeneena* (*certitude possessors*). قَالَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ ﴿٢٤﴾
25. Said [he] for whom<sup>p</sup> (*that were*) around him: should not<sup>23</sup> *tasta'me'aona* (*you<sup>z</sup> seek listening*). قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْمَعُونَ ﴿٢٥﴾
26. Said [he] your<sup>n</sup> Lord and your<sup>n</sup> fathers' the [firsts'] (*forefathers*) Lord. قَالَ رَبِّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿٢٦﴾
27. Said [he]: verily your<sup>n</sup> messenger who<sup>x</sup> (*had been*) sent to you<sup>b</sup> (*is*) surely a maniac/fool.<sup>24</sup> قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٢٧﴾
28. Said [he]: Lord (*of*) the *mashrege* (*sunrise's locus*) and the *maghrebe* (*sunset's locus*) and what (*are*) between them both, *en* (*if*) you<sup>c</sup> were cerebrating you.<sup>z</sup> قَالَ رَبِّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ تَعْقِلُونَ ﴿٢٨﴾
29. Said [he]: *la'en* (*indeed if*) *ittakbathta*<sup>25</sup> (*you<sup>s</sup> took and presumed*) an *elahan* (*a deity*) other than me, surely [I] assuredly<sup>26</sup> make you<sup>g</sup> of the prisoners. قَالَ لَيْنَ اتَّخَذْتَ إِلَهًا غَيْرِي لِأَجْعَلَكَ مِنَ الْمَسْجُورِينَ ﴿٢٩﴾
30. Said [he]: even while albeit<sup>27</sup> I came (*to*) you<sup>g</sup> by a thing manifest. قَالَ أَوْلَوْ حِجَّتُكَ بِنَتْنِي مُبِينٌ ﴿٣٠﴾
31. Said [he]: then let-come [you<sup>s</sup>] by it<sup>x</sup> *en* (*if*) you<sup>c</sup> were of the *ssadeqeena* (*always-truth-enforcers*). قَالَ فَأْتِ بِهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٣١﴾
32. So [he] threw his staff<sup>w</sup> so *edba* (*suddenly/surprisingly*) it<sup>w</sup> (*was*) a *tho'abanon* (*he-big-serpent*)<sup>x</sup> manifest. فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ ﴿٣٢﴾

<sup>19</sup> The particle "لَمَّا" has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*. Or it enters on the past tense to mean "when." See الهادي and القرطبي and مغني اللبيب.

<sup>20</sup> See footnote 10 above regarding *fear/know*.

<sup>21</sup> See the *Lexicon* attached to this *Translation* for "ne'amah" ("boon").

<sup>22</sup> The word "مَنْ" in "يَمُنُّ" means "نِعْمَةٌ يُنْعِمُهَا." That a "boon he graces it."

<sup>23</sup> Clearly this "أَلَا" is the "أَلَا," for *urging* and *promoting* the action of the following verb, here for *listening*.

<sup>24</sup> The word "مَجْنُونٌ" is a *noun* corresponding to "maniac" rather than "insane" which is an adjective.

<sup>25</sup> The word "اتَّخَذَ" from "الِاتِّخَاذِ" which is "إِفْتَعَالٌ" for "الِاتِّخَاذِ," as stated in *لسان العرب*; therefore, "اتَّخَذَ" is always taking *and making/presuming some thing* of what was taken. Thus, it is *not* just the mere *taking*.

<sup>26</sup> The "ل" in "أَجْعَلَكَ" is a *juratory* "ل" = "القسم" amounting to = "التأكيد," i.e. *affirmation*, expressed by "assuredly".

<sup>27</sup> The construct "أَوْلَوْ" is made up of *three distinct* components: (1) "الِاسْتِفْهَامِ الْإِسْتِنْكَارِي" = *disapprobatory interrogative*, (2) "و، الْحَالِيَّةُ" adverbial = "while," and (3) "لَوْ" = *conditional particle* = "albeit." For (1) I chose "even" as an *intensive* to indicate something that is *unexpected*. For (2) "while" is *obvious*. For (3) "albeit" seems to me very appropriately self-explanatory.

33. And [he] wrested his hand<sup>w</sup> then *edha* (suddenly-/surprisingly) it<sup>w</sup> (was) white for the beholders/onlookers. ﴿٢٣﴾
34. Said [he] to the chiefs around him: verily this (is) قَالَ لِلْمَلَأِ حَوْلَهُ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ ﴿٢٤﴾ surely a magician omniscient.
35. Wants [he] to exit you<sup>b</sup> from your<sup>n</sup> land<sup>w</sup> by his magic; so what do you<sup>z</sup> command. يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ ﴿٢٥﴾
36. Said they:<sup>z</sup> let-[you]<sup>s</sup> postpone him and his brother; and let-[you]<sup>s</sup> send<sup>28</sup> in the cities<sup>w</sup> *hashereena* (crowd-gathering summoners).<sup>29</sup> قَالُوا أَرْجِهْ وَأَخَاهُ وَأَبْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٢٦﴾
37. Ya'tooka (they<sup>r</sup> come to you<sup>s</sup>) by every *sabha'ren* (ever-/stout magician) omniscient. بِأَتَوَكِّفُ بِكُلِّ سَحَابٍ عَلِيمٍ ﴿٢٧﴾
38. So (had been) gathered the magicians for a *mee'qa'te* (an appointment of) a day *ma'aloomen* (that which is known). فَجُمِعَ السَّحَرَةُ لِمِيقَاتٍ يَوْمٍ مَعْلُومٍ ﴿٢٨﴾
39. And (had been) said for the mankind: are you<sup>c</sup> وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ ﴿٢٩﴾ *mujtame'-aona* (meters/gathering).
40. *La'alla* (craving currently unavailable deed that/perhaps) us *natta'be'ao* ([we] closely-follow) the magicians, *en* (if) لَعَلَّنَا نَتَّبِعَ السَّحَرَةَ إِنْ كَانُوا هُمْ أَغْلَبِينَ ﴿٣٠﴾ were they (are) the overcomeers.
41. So *lamma* (when/whence) the magicians came, said they<sup>z</sup> to Pharaoh: is verily for us a sure remuneration, *en* (if) فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَإِنَّا لَنَأَجْرُكَ إِنْ كُنَّا نَحْنُ الْغَالِبِينَ ﴿٣١﴾ we were, the overcomeers.
42. Said [he]: yes and verily you<sup>b</sup> then surely (would be) of the *mugarrabeena*<sup>30</sup> (they that are made near to the Pharaoh). قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَمِنَ الْمُقَرَّبِينَ ﴿٣٢﴾
43. Said for them *Mosa* (Moses): let-throw you<sup>z</sup> what you<sup>f</sup> (are) throwing/its throwers. قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُُلْفُونَ ﴿٣٣﴾
44. So they<sup>z</sup> threw their ropes and their canes<sup>w</sup> and they<sup>z</sup> said: by Pharaoh's prestige,<sup>31</sup> verily we (are) the overcomeers. فَأَلْقَوْا حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ ﴿٣٤﴾
45. Then threw *Mosa* (Moses) his staff<sup>w</sup> so *edha* (suddenly-/surprisingly) it<sup>w</sup> *tal'qafu* (engulfs/engulfing<sup>w</sup> what *ya'afe-koona* (they<sup>r</sup> speciously concoct). فَأَلْقَى مُوسَى عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿٣٥﴾
46. So (had been) thrown the magicians *sa'jedeena* (they who are komtowing). فَأَلْقَى السَّحَرَةُ سِهْنَهُمْ ﴿٣٦﴾

<sup>28</sup> The word “بعث” in “أبعث” carries several meanings, among them: sent, arouse, resurrected, and prompted.

<sup>29</sup> The word “حاشرين” is plural, masculine, subjective noun, rooted in the word “حشر” meaning: gathered crowdedly. So, “حاشرين” summoners that gather the crowds/gatherings. No English equivalent for “حاشرين”.

<sup>30</sup> The word “mugarrabeen” is a subjective, masculine, plural noun, for which there is no English equivalent.

<sup>31</sup> The word “العزة” = “prestige” = lordliness in the sense of: possessing power and authority over others.

47. Said they:<sup>z</sup> we believed by the worlds' Lord.

قَالُوا ءَامَنَّا بِرَبِّ الْعَالَمِينَ ﴿٤٧﴾

48. Mosa's (Moses') and Haroon's (Aaron's) Lord.

رَبِّ مُوسَى وَهَارُونَ ﴿٤٨﴾

49. Said [he]: you<sup>z</sup> believed for him before that [I] *aa'thana* (*proclaim/permit*) for you;<sup>b</sup> verily he, surely (*is*) your<sup>n</sup> chief who<sup>x</sup> [he] taught you<sup>b</sup> the magic; so surely you<sup>z</sup> will know; surely [I] assuredly<sup>32</sup> cut your<sup>n</sup> hands<sup>w</sup> and your<sup>n</sup> feet<sup>w</sup> from opposite-sides and surely I assuredly<sup>33</sup> crucify you<sup>b</sup> wholes.

قَالَ ءَامَنْتُمْ لَهُ قَبْلَ اَنْ ءَاذَنَ لَكُمْ اِنَّهُ لَكَبِيرُكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ فَسَوْفَ نَعْلَمُ لَا تُفِطِنُ اَيْدِيكُمْ وَاَرْجُلُكُمْ مِنْ خَلْفٍ وَلَا صَلْبَيْكُمْ اَجْمَعِينَ ﴿٤٩﴾

50. Said they:<sup>z</sup> no *dhayra* (*retributive-hurt*); verily we (*are*) to our Lord (*are*) transposing.<sup>34</sup>

قَالُوا لَا صَبْرٌ لَنَا اِلَّا اِلَىٰ رَبِّنَا مُنْقَلِبُونَ ﴿٥٠﴾

51. Verily we, [*we*] covet that [*forgives*] for us our Lord our errors, that we were first (*of*) the believers.

اِنَّا نَطْمَعُ اَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَاتِنَا اَنْ كُنَّا اَوَّلَ الْمُؤْمِنِينَ ﴿٥١﴾

52. And We revealed<sup>35</sup> to Mosa (Moses) that *as're* (let-*[you]*<sup>s</sup> *nocturnally-ambulate/travel*) by My *eba'de* (*worshippers-/submitters/slaves*); verily you<sup>b</sup> *muttaba'ona* (*are to be closely-followed*).

وَاَوْحَيْنَا اِلَىٰ مُوسَىٰ اَنْ اَسْرِ بِعِبَادِي اِنَّكُمْ مُّتَّبَعُونَ ﴿٥٢﴾

53. Then sent Pharaoh in the cities<sup>w</sup> *hashereena*<sup>36</sup> (*summoners of crowd-gatherings*).

فَاَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٥٣﴾

54. Verily, these surely (*are*) little *sberthematon*<sup>37</sup> (*fleeing band*).

اِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ ﴿٥٤﴾

55. And verily they (*are*) for us surely exasperators.

وَاِنَّهُمْ لَنَا لَغَآطُونَ ﴿٥٥﴾

56. And verily we surely together *batheroona*<sup>38</sup> (*are fearers/ they who: bewaring/ circumspect/ cautious*).

وَلَنَا جَمِيعٌ حَاذِرُونَ ﴿٥٦﴾

57. So We exited them from gardens<sup>w</sup> and wells.<sup>w</sup>

فَاَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ ﴿٥٧﴾

58. And treasures and a *maqamen* (*status/station*) *kareemen*<sup>39</sup> (*bounty-giver, ennobler and of multiple uses/effects*).

وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ﴿٥٨﴾

59. Like *tha'leka* (*afar-that-it/ that*)<sup>x</sup> and We bequeathed it<sup>w</sup> Israel's sons.

كَذٰلِكَ وَاَوْرَثْنَاهَا بَنِي إِسْرٰءِيْلَ ﴿٥٩﴾

<sup>32</sup> The "ل" in "لَاَقْطَعَنَّ" and in "لَاَصْلَبَنَّ" are *juratory* "ل" = "ل القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly".

<sup>33</sup> Ibid.

<sup>34</sup> The word "تَقْلِبُهُمْ" = "their transpose," means their *betaking* themselves *uninhibitedly moving*.

<sup>35</sup> The word "أَوْحَى" denotes at least *six* diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a *commanded*). And "الوحي" is *fire* or *king*. See *اللسان*.

<sup>36</sup> See footnote 29 above for "حَاشِرِينَ".

<sup>37</sup> According to some linguists "الشِرْذِمَةُ" is a small band of a *defeated* or *fleeing* army. Contrasting "الشِرْذِمَةُ" with "الثَّبَّةُ," which is a small band of *victorious* army.

<sup>38</sup> The word "حَاذِرُونَ" is a *subjective, masculine, plural noun*, for which there is *no* English equivalent. It means (1) *fearers*, or (2) *they who are bewaring, circumspect, or cautious*.

<sup>39</sup> The word "kareem" = "كَرِيم" is a *subjective, singular, masculine noun*. It has *no* exact English equivalent, as explained at length in footnote 28 of the *Introduction*. Summarily it means *bounty-giver ennobler*.



60. Then they<sup>z</sup> followed them *mushbreqeena*<sup>40</sup> (as they entered the full sunshine after sunrise). فَاتَّبَعُوهُمْ مُشْرِقِينَ ﴿٦٠﴾
61. Then *lamma* (when/whence) mutually saw (each other) the *ja'maa'ne* (the twain opponent: hosts/multitudes), said Mosa's (Moses') companions: verily we (are) surely *mudrakoon*<sup>41</sup> (ones that are to be caught and overtaken). مُوسَىٰ إِنَّا لَمُدْرَكُونَ ﴿٦١﴾
62. Said [he]: Not-at-all,<sup>42</sup> verily, with me (is) my Lord. [He] shall *yabdee'ne*<sup>43</sup> (divinely-guide [me]). قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦٢﴾
63. So We revealed<sup>44</sup> to Mosa (Moses) that: let-strike [you<sup>s</sup>] by your<sup>t</sup> staff the sea<sup>x</sup> so [it<sup>x</sup>] rifted; then was each constituent like the *ttaw'de* (high mountain-/precipice) the great. فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنِ اضْرِبْ بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ﴿٦٣﴾
64. And We nighed, hither the others. وَأَزَلَّوْنَا ثُمَّ الْآخَرِينَ ﴿٦٤﴾
65. And We delivered Mosa (Moses) and whomever (were) with him wholes. وَأَنْجَيْنَا مُوسَىٰ وَمَنْ مَعَهُ أَجْمَعِينَ ﴿٦٥﴾
66. Afterwards We drowned the others. ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿٦٦﴾
67. Verily in *tha'leka* (afar-that-it/that)<sup>x</sup> surely (is) an *Aya'tan*<sup>w</sup> (miracle/sign/proof); and [was] not most (of) them believers. إِنَّ فِي ذَٰلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿٦٧﴾
68. Verily your<sup>t</sup> Lord, surely He (is) The Mighty *Ar-Rabeemo* (the multitudinous mercy Giver). وَإِنَّ رَبَّكَ لَھُوَ الْعَزِيزُ الرَّحِيمُ ﴿٦٨﴾
69. And let-recite [you<sup>s</sup>] on them *Ebraheema's* (Abraham's) *naba'a*<sup>45</sup> (piece-of-significant-and-availing-news). وَأَتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ ﴿٦٩﴾
70. *Edb* (when/since) [he] said to his father and his people: what (are) you<sup>z</sup> worshipping. إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ﴿٧٠﴾
71. Said they:<sup>z</sup> [we] worship idols;<sup>x</sup> so [we] remain for it<sup>w</sup> anchorites. قَالُوا نَعْبُدُ أَصْنَامًا فَنَظَّلُ لَهَا عَتِكِينَ ﴿٧١﴾
72. Said [he]: do they<sup>z</sup> hear you<sup>b</sup> *edh* (while) you<sup>z</sup> invoke. قَالَ هَلْ يَسْمَعُونَكَ إِذْ تَدْعُونَ ﴿٧٢﴾
73. Or they<sup>z</sup> benefit you<sup>b</sup> or hurt they<sup>z</sup> [you<sup>b</sup>]. أَوْ يَنْفَعُونَكَ أَوْ يَضُرُّونَ ﴿٧٣﴾
74. Said they:<sup>z</sup> rather we found our fathers like *tha'leka* (afar-that-it/that)<sup>x</sup> (were) doing. قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَٰلِكَ يَفْعَلُونَ ﴿٧٤﴾

<sup>40</sup> The word "*mushbreqeena*" means as they entered into the full sun shine immediately after sunrise, as sunrise = "الزُّوْع" and "الشُّرُوقُ" = full sunshine after sunrise. See التاج.

<sup>41</sup> The word "*mudrakoon*" is an objective, muscular, plural noun. It means: they who are being or are overtaken.

<sup>42</sup> The word "*كَلَّا*" is an article of negation particularized for deterrence and prevention.

<sup>43</sup> The letter "ن" in "سَيَهْدِينِ," by Arabic (linguistic) Rule, is called "نون الوقاية او العماد، حيث لا يستغنى عنها" which precedes the speaker's pronoun "ي." The speaker's pronoun "ي" in "سَيَهْدِينِ" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (rhyme). See أعراب القرآن، لمحمود صافي.

<sup>44</sup> See footnote 35 above regarding أوحى.

<sup>45</sup> See the Lexicon attached to this Translation for "*naba'a*."

75. Said [he]: have then seen you<sup>c</sup> what you<sup>c</sup> were worshipping. قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ﴿٧٥﴾
76. You<sup>f</sup> and your<sup>n</sup> fathers the ancients. أَنْتُمْ وَءَابَاؤُكُمْ الْأَقْدَمُونَ ﴿٧٦﴾
77. So verily they (are) foe<sup>46</sup> for me except the worlds' Lord. فَإِنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ الْعَالَمِينَ ﴿٧٧﴾
78. Who [He] created me, so yabdeen<sup>47</sup> [He] diviney-guides [me]. الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿٧٨﴾
79. And Who He youtt'emoney (gives me to: ingest/feed) and yasqee'ney<sup>48</sup> ([He] avails drink [for me]). وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿٧٩﴾
80. And if I sickened then [He] cures [me].<sup>49</sup> وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾
81. And Who [He] deadens<sup>50</sup> me afterwards [He] quickens [me].<sup>51</sup> وَالَّذِي يُمَيِّتُنِي ثُمَّ يُحْيِينِ ﴿٨١﴾
82. And Who [I] covet to forgive [He] for me my offense<sup>w</sup>/inequity<sup>w52</sup> the Deen's (Judgment's) Day. وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ ﴿٨٢﴾
83. My Lord: let-grant [You<sup>s</sup>] for me a rule and let-conjoin me [You<sup>s</sup>] by the ssa'leheena (righteous-people). رَبِّ هَبْ لِي حُكْمًا وَالْزُقْنِي بِالصَّالِحِينَ ﴿٨٣﴾
84. And let-make for me [You<sup>s</sup>] a truth-tongue<sup>53</sup> in the lasts. وَجْعَلْ لِّي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٨٤﴾
85. And let-make me [You<sup>s</sup>] of inheritors (of) the Paradise<sup>w</sup> (of) the naeeme (permanent mental and physical delights in Paradise). وَجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٨٥﴾
86. And let-forgive [You<sup>s</sup>] for my father, verily he [was] of the strayers. وَاعْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ ﴿٨٦﴾
87. And let-not disgrace me [You<sup>s</sup>] day (to be) resurrected they.<sup>z</sup> وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ﴿٨٧﴾
88. Day benefits neither possession and nor sons. يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾
89. Except whom<sup>p</sup> ata ([he] came to) Allah by a sa'leemen<sup>54</sup> (free of blights and defects/sound) heart. إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾

<sup>46</sup> The word “عدو,” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see اللسان الهادي.

<sup>47</sup> See footnote 43 above only here regarding سيهدين.

<sup>48</sup> Ibid.

<sup>49</sup> Ibid.

<sup>50</sup> The word “أَمَات,” in “يُمَيِّتُنِي” is the transitive verb to deprive of life. See Merriam Webster's Unabridged Dictionary.

<sup>51</sup> The letter “ن” in “يُحْيِينِ,” by Arabic (linguistic) Rule, is called “نون الوقاية او العمداء، حيث لا يُسْتَقْنَى عَنْهَا” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “يُحْيِينِ” is omitted, for “التخفيف” = “alleviation, lightening” or Ayat's end harmony (rhyme). See أعراب القرآن، لمحمود صافي.

<sup>52</sup> There is “خطء” and “خطينة” both are “offenses” committed intentionally and therefore are sins. But “خطء” is masculine and singular and “خطينة” is feminine and singular.

<sup>53</sup> Truth's tongue = an Arabic tongue expression meaning: lofty/praiseworthy and righteous precedence.

<sup>54</sup> That is free from defects and blight, i.e. sound all around in the true belief of Mohammad (SAWS).

90. And (*had been*) nighed<sup>w</sup> the Paradise<sup>w</sup> for the *muttaqeen* (*they who reverentially guarded against Allah's displeasure in this world*). وَأَزَلَّتْ الْجَنَّةُ لِلْمُنَاقِبِينَ ﴿٩٠﴾
91. And (*had been*) prepared<sup>w</sup>/shown<sup>w</sup> the *Jabeemo*<sup>55</sup> (*intensely-blazing Fire<sup>w</sup>*) for the *ghaween*<sup>56</sup> (*strayers because of fallacious belief*). وَبُرِزَتِ الْجَحِيمُ لِلْغَاوِينَ ﴿٩١﴾
92. And (*had been*) said for them: where (*is*) what you<sup>c</sup> were worshipping. وَقِيلَ لَهُمْ أَنَّى مَا كُنتُمْ تَعْبُدُونَ ﴿٩٢﴾
93. Of lesser than/without Allah; do they<sup>z</sup> succor you<sup>b</sup> or they<sup>z</sup> avenge/prevail.<sup>57</sup> مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُكُمْ أَوْ يَنْصِرُونَ ﴿٩٣﴾
94. So *kubkeybo* (*they had been abysmally-upside-down flung*) in it<sup>w</sup> they and the *ghawoon*<sup>58</sup> (*strayers because of fallacious belief resulting in disappointment*). فَكُتِبُوا فِيهَا هُمْ وَالْغَاوُونَ ﴿٩٤﴾
95. And Iblees' soldiers wholes. وَجُنُودِ إِبْلِيسَ أَجْمَعُونَ ﴿٩٥﴾
96. Said they.<sup>z</sup> while they (*are*) in it<sup>w</sup> disputing. قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٦﴾
97. *Ta-Allah*<sup>59</sup> (*by Allah*) *en*<sup>60</sup> (*not*) we were surely-/except<sup>61</sup> in a misguidance manifester. تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ ﴿٩٧﴾
98. *Edb* (*when/while*) we even/level you<sup>b</sup> by the worlds' Lord. إِذْ سُئِيتُمْ رَبِّ الْعَالَمِينَ ﴿٩٨﴾
99. And not misled us except the criminals. وَمَا أَضَلَّنَا إِلَّا الْمَجْرُمُونَ ﴿٩٩﴾
100. So not for us of intercessors. فَمَا لَنَا مِنْ شَافِعِينَ ﴿١٠٠﴾
101. And nor an affectionate friend.<sup>62</sup> وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾
102. Thus had (*there been*) for us a recurrence<sup>w</sup> then we (*shall*) be of the believers. فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿١٠٢﴾

55 The word "الجحيم" is proper noun, but it means *intensely blazing fire*. See الراغب.

56 The word "الغاوين" strayers because of fallacious belief

57 The word "إنتصر" could apply in *three* distinct senses: (1) "إنتصر من"، which in turn has two distinct meanings, (1a) "إنتصر من عدوه أي إنتقم من عدوه" = "avenged from his enemy," and (1b) "إنتصر من الظلم أي" = "refrained from and disdained the wrong." (2) "إنتصر على" = "prevailed over." And (3) "إنتصر لـ" = "succored and assisted."

58 The word "الغاوون" strayers because of fallacious belief resulting in disappointment for them. See الراغب واللسان.

59 The word "ta-Allah" is made up of *two distinct* components: the "ta" = "ت" and "Allah." The "ta" is "ت" = "a jurative particle," in English it's equivalent to "by" in the sense of: "in the name of;" and "Allah" is "الله" grammatically inflected because of the prepositional genitive particle "ta."

60 This "إن، المخففة" = "تأفية" = *not*, and the following "لـ" = "إلا" = *except*. See الدر المنثور، لـ المد الحلي.

61 The "لـ" in "لـفي" means "إلا"، see الدر المنثور، لـ احمد الحلي.

62 The word "حميم" in Arabic is a *paradoxical* term, meaning "cold" and "hot" or "very cold" or "very hot." However, in Arabic tongue expression: "الصديق الحميم" = "very close friend, a true or a cherisher friend; or a friend who is very loyal, and feels compassionate and sympathetic towards his friend." I do not like to use: "intimate" as this word is rather suggestive of "sexual" closeness (intimacy), by its own definition. You can tell I am fumbling to describe "الصديق الحميم" as the English language does *not* seem to lend itself to linguistic precision as compared to the Arabic language. So for "الصديق الحميم" I am settling for: "true, cherisher, compassionate and sympathetic friend, mutually affectionate" and for short: "mutually affectionate friend."



103. Verily in *tha'leka* (*afar-that-it/that*)<sup>x</sup> surely (*is*) an *Aya'tan*<sup>w</sup> (*proof*); and [was] not most (*of*) them believers. ﴿١٠٣﴾
104. And verily, your<sup>t</sup> Lord surely He (*is*) The Mighty *Ar-Rabeemo* (*The multitudinous mercy Giver*). ﴿١٠٤﴾
105. Denied-she<sup>e63</sup> Nooben's (*Noah's*) people the *mursaleena*<sup>64</sup> (*sent-messengers*). ﴿١٠٥﴾
106. Edb (*when/while*) said to them, their brother Noohon (*Noah*): should not<sup>65</sup> *tattaqoona* (*reverentially guard you<sup>z</sup> not to displease Allah*). ﴿١٠٦﴾
107. Verily I am for you<sup>b</sup> a messenger trustworthy. ﴿١٠٧﴾
108. So *ettaqo* (*let reverentially guard you<sup>z</sup> not to displease*) Allah and let-you<sup>z</sup> obey [me].<sup>66</sup> ﴿١٠٨﴾
109. And not [I] ask you<sup>b</sup> on it<sup>x</sup> of remuneration *en* (*not*) my remuneration except on the worlds' Lord. ﴿١٠٩﴾
110. So *ettaqo* (*let reverentially guard you<sup>z</sup> not to displease*) Allah and let-you<sup>z</sup> obey [me].<sup>67</sup> ﴿١١٠﴾
111. Said they:<sup>z</sup> do we believe for you<sup>g</sup> while *ettaba'aka* (*closely-followed you<sup>g</sup>*) the *arthaloona* (*lows/despicable ones*). ﴿١١١﴾
112. Said [he]: and what (*is*) my knowledge by what they<sup>z</sup> were working. ﴿١١٢﴾
113. *En* (*not*) their account except on my Lord, *la'n*<sup>68</sup> (*if/though*) you<sup>z</sup> perceive. ﴿١١٣﴾
114. And not I am surely an ouster (*of*) the believers. ﴿١١٤﴾
115. *En* (*not*) I am, except *na'theron* (*iterative warner*) manifest. ﴿١١٥﴾
116. Said they:<sup>z</sup> *la'en* (*indeed if*) not desisted [*you<sup>s</sup>*], O Noobo (*Noah*) surely assuredly<sup>69</sup> you<sup>g</sup> be of the *murjoomeena*<sup>70</sup> (*they that are stoned/cursed*). ﴿١١٦﴾

<sup>63</sup> The word "كَذَبَتْ" = denied-she<sup>y</sup> is in reference to the "people," which is جمع تكسير = broken plural in Arabic; so its reference must be feminized, as indicated by the "ت" in "كَذَبَتْ"

<sup>64</sup> The word "mursaleen" = "sent messengers," although Noah is the first messenger. That is to say whoever unbelieve one messenger it is as if he unbelieved all messengers. Because all Allah's messengers carry His message. See القرطبي and his tafseer of (S24:36). This is a proof of such a fact, i.e. whoever unbelieve one messenger as if he unbelieved all other messengers.

<sup>65</sup> Clearly this "أَلَا" is the "أَلَا" for urging and promoting the action of the following verb, here the taqwa.

<sup>66</sup> The letter "ن" in "أَطِيعُونَ," by Arabic (linguistic) Rule, is called "نون الوقاية أو العماد، حيث لا يستغنى عنها" which precedes the speaker's pronoun "ي" The speaker's pronoun "ي" in "أَطِيعُونَ" is omitted, for "التخفيف" = "alleviation, lightening" or Ayat's end harmony (rhyme). See إعراب القرآن، لمحمود صافي.

<sup>67</sup> Ibid.

<sup>68</sup> The particle "لَوْ" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لَوْ" amounts to "if" or "when." See معني اللبيب، ابن هشام.

<sup>69</sup> The "لَ" in "لَتَكُونَنَّ" is a juratory "لَ" = "القسم" amounting to = "التأكيد"، i.e. affirmation, expressed by "assuredly".

<sup>70</sup> The word "murjoomeen," is a masculine, objective, plural noun, there is no exact English equivalent.

117. Said [he]: my Lord; verily my people denied [me].<sup>71</sup> قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ ﴿١١٧﴾
118. So let-open [You<sup>s</sup>] between me and [between] them an opening<sup>x72</sup> (*overwhelming victory*); and *najjeyney* (*let-iteratively deliver me [You<sup>s</sup>]*) and whomever (are) with me of the believers. فَأَفْتَحَ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجَّيْنِي وَمَعِيَ مِنَ الْمُؤْمِنِينَ ﴿١١٨﴾
119. So We delivered him and whomever (were) with him in the *folke<sup>x</sup>* (*ship*)<sup>x</sup> the *mash'boo'ne<sup>73</sup>* (*fully loaded*). فَأَنجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِّ الْمَشْحُونِ ﴿١١٩﴾
120. Afterwards We drowned after the remainders. ثُمَّ أَغْرَقْنَا بَعْدَ الْبَاقِينَ ﴿١٢٠﴾
121. Verily in *tha'leka* (*afar-that-it/that*)<sup>x</sup> surely (*is*) an *Aya'tan<sup>w</sup>* (*miracle/sign/proof*) and not [was] most (*of*) them believers. إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٢١﴾
122. And verily, your<sup>t</sup> Lord surely He (*is*) 'The Mighty *Ar-Rabeemo* (*The multitudinous mercy Giver*). وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٢٢﴾
123. Denied-she<sup>y74</sup> *Aadon* the *mursaleena* (*sent-messengers*). كَذَبَتْ عَادُ الْمُرْسَلِينَ ﴿١٢٣﴾
124. *Edb* (*when/since*) said for them their brother *Hoodon* (*Heber*) should not<sup>75</sup> *tattaqoona* (*you<sup>x</sup> reverentially guard not to displease Allah*). إِذْ قَالَ لَهمْ أَخُوهمْ هُوَذَا لَا تُنْقَوْنَ ﴿١٢٤﴾
125. Verily I am for you<sup>b</sup> a messenger trustworthy. إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٢٥﴾
126. So *ettaqo* (*let reverentially guard you<sup>x</sup> not to displease*) Allah and let-you<sup>z</sup> obey [me].<sup>76</sup> فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٢٦﴾
127. And not [I] ask you<sup>b</sup> on it<sup>x</sup> of remuneration, *en* (*not*) my remuneration except on the worlds' Lord. وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٢٧﴾
128. Do you<sup>z</sup> build in every *rey'ean* (*acme/summit*) an *Aya'tan<sup>w</sup>* (*signpost/monument*)<sup>w</sup> *ta'abathoona* (*you<sup>x</sup> trifle-/disfigure that which is otherwise good product/deed*). أَتَبْنُونَ بِكُلِّ رِيعٍ ءَايَةً تَعْبَثُونَ ﴿١٢٨﴾
129. And *tattakbethona<sup>77</sup>* (*you<sup>x</sup> take and make*) castles<sup>78</sup> for you<sup>b</sup> *la'allu* (*craving currently unavailable deed that-/perhaps*) you<sup>b</sup> immortalize. وَتَتَخَذُونَ مِصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ﴿١٢٩﴾

<sup>71</sup> The letter "ن" in "كَذَّبُونَ," by Arabic (*linguistic*) Rule, is called "نون الوقاية او العماد، حيث لا يُستغنى عنها" which precedes the speaker's pronoun "ي." The speaker's pronoun "ي" in "كَذَّبُونَ" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See اعراب القرآن، لمحمود صافي

<sup>72</sup> The words "افتتح" and "فتحا" here means "rule" and "ruling" respectively. That is a "ruling" through an overwhelming victory for me.

<sup>73</sup> The word "mash'hoon" is an objective, masculine, singular noun for which there is no English equivalent *per se*.

<sup>74</sup> The word "كَذَبَتْ" = denied-she<sup>y</sup> is in reference to the "Aad," which is a feminine gender; so its reference must be feminized, as indicated by the "ت" in "كَذَبَتْ."

<sup>75</sup> See footnote 65 above regarding "ألا."

<sup>76</sup> See footnote 66 above, with respect to "أطيعون."

<sup>77</sup> The word "اتخذ" from "الاتخاذ" which is "افتعال" for "الاتخاذ," as stated in لسان العرب; therefore, "اتخذ" is always taking and making some-thing of what was taken. Thus, it is not just the mere taking.

<sup>78</sup> The word "مصانع" = "القصور" meaning castles. See اللسان.

130. And if/when you<sup>c</sup> seized you<sup>c</sup> seized *jabbareena*<sup>79</sup> (vigorous compeller/ ever contumacious stubborn). وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ ﴿١٣٠﴾
131. So *ettaqo* (let-reverentially guard you<sup>z</sup> not to displease) Allah and let-you<sup>z</sup> obey [me].<sup>80</sup> فَاتَّقُوا اللَّهَ وَأَطِيعُوا <sup>١٣١</sup>
132. And *ettaqo* (let reverentially guard you<sup>z</sup> not to displease) Who [He] supplied you<sup>b</sup> by what you<sup>z</sup> know. وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ ﴿١٣٢﴾
133. [He] supplied you<sup>b</sup> by *anaa'men*<sup>w</sup> (camels/cows/goats and sheep)<sup>w</sup> and sons. أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ ﴿١٣٣﴾
134. And gardens<sup>w</sup> and wells.<sup>w</sup> وَجَنَّاتٍ وَعُيُونٍ ﴿١٣٤﴾
135. Verily I fear/know<sup>81</sup> on you<sup>b</sup> a torment (of) a great day. إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣٥﴾
136. Said they:<sup>z</sup> equal on us, you<sup>h</sup> exhorted<sup>82</sup> or not be [you<sup>s</sup>] of the exhorters. قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَضْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ ﴿١٣٦﴾
137. *En* (not) this (is) except the firsts' (ancients') character (customs/fables). إِنَّ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ ﴿١٣٧﴾
138. And not we (are) surely *mu'a'ththabeen*<sup>83</sup> (ones to be tormented). وَمَا نَحْنُ بِمُعَذِّبِينَ ﴿١٣٨﴾
139. So denied him they;<sup>z</sup> then We perished them; verily in *tha'leka* (afar-that-it/that)<sup>x</sup> surely (is) an *Aya'tan*<sup>w</sup> (sign/proof); and not [was] most (of) them believers. فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٣٩﴾
140. And verily, your<sup>t</sup> Lord surely He (is) The Mighty *Ar-Raheemo* (The multitudinous mercy Giver). وَإِنَّ رَبَّكَ لَھُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٤٠﴾
141. Denied-she<sup>y</sup><sup>84</sup> *Thamoodo* the *mursaleena* (sent-messengers). كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ﴿١٤١﴾
142. *Edb* (when/since) said for them their brother *Ssa'libon*: should not<sup>85</sup> *tattaqoona* (you<sup>z</sup>reverentially guard not to displease Allah). إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ ﴿١٤٢﴾
143. Verily I am for you<sup>b</sup> a messenger trustworthy. إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٤٣﴾
144. So *ettaqo* (let reverentially guard you<sup>z</sup> not to displease) Allah and let-you<sup>z</sup> obey [me].<sup>86</sup> فَاتَّقُوا اللَّهَ وَأَطِيعُوا <sup>١٤٤</sup>
145. And not I ask you<sup>b</sup> on it<sup>x</sup> of remuneration, *en* وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجَرِيَ

<sup>79</sup> The word "jabbareen" is a subjective, masculine, plural noun for which there is no English equivalent for it.

<sup>80</sup> See footnote 66 above, only here with respect to "أَطِيعُونَ."

<sup>81</sup> Linguistically the word "خَفَت" carries dual meanings: (1) fear and (2) know. Both meanings could apply.

<sup>82</sup> The word "أَوْعَضْتَ" = "exhorted" or "admonished" as "مَوْعِظَةً" could mean: exhortation or admonition.

<sup>83</sup> The word "mu'aththabeen" is an objective, masculine, plural noun there is no exact English equivalent for it.

<sup>84</sup> The word "كَذَّبَتْ" = denied-she<sup>y</sup> is in reference to the "Thamood," which is a feminine gender; so its reference must be feminized, as indicated by the "ت" in "كَذَّبَتْ."

<sup>85</sup> See footnote 65 above regarding "أَلَا."

<sup>86</sup> See footnote 66 above, only here with respect to "أَطِيعُونَ."



(not) my remuneration except on the worlds' Lord.	إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٤٥﴾
146. Are you <sup>z</sup> (to be) left in whatever (is) ha, here aa'meneena (self-safety-securers).	أَتَذَرُونَ فِي مَا هَاهُنَا آمِنِينَ ﴿١٤٦﴾
147. In gardens <sup>w</sup> and wells. <sup>w</sup>	فِي جَنَّاتٍ وَعُيُونٍ ﴿١٤٧﴾
148. And <i>ẓorooen</i> <sup>87</sup> (various crops/sprouts) and palm-trees <sup>w</sup> its <sup>w</sup> sheath a labyrinth.	وَزُرُوعٍ وَخَلِّ طَلْعَهَا هَاضِمٌ ﴿١٤٨﴾
149. And you <sup>z</sup> carve of the mountains houses fa'rebeena (profligately/perfectly).	وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَرِهِينَ ﴿١٤٩﴾
150. So <i>ettaqo</i> (let reverentially guard you <sup>z</sup> not to displease) Allah and let-you <sup>z</sup> obey [me]. <sup>88</sup>	فَاتَّقُوا اللَّهَ وَأَطِيعُوا اللَّهَ ﴿١٥٠﴾
151. And let-not obey you <sup>z</sup> the exceeders' command.	وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ ﴿١٥١﴾
152. Who <sup>r</sup> they <sup>z</sup> corrupt in the Earth <sup>w</sup> and not reform they. <sup>z</sup>	الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿١٥٢﴾
153. Said they: <sup>z</sup> verily only you <sup>s</sup> (are) of the <i>musab-hareena</i> <sup>89</sup> (they who are iteratively bewitched).	قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٥٣﴾
154. Not you <sup>s</sup> (are) except a human like us; so <i>ee'tey</i> (let-come [you <sup>s</sup> ]) by an <i>Aya'ten</i> (miracle/sign/proof), <i>en</i> (if) you <sup>h</sup> were of the <i>ssa'dequeena</i> (always-truth-enforcers).	مَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا فَأْتِ بِآيَةٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٥٤﴾
155. Said [he]: this-she <sup>y</sup> (is) a she-camel for her a drink and for you <sup>b</sup> a drink (each on) a day <i>ma'aloomen</i> (that which is known).	قَالَ هَذِهِ نَاقَةٌ لَهَا شِرْبٌ وَلَكُمْ شِرْبٌ يَوْمَ مَعْلُومٍ ﴿١٥٥﴾
156. And let-not touch/betide her you <sup>z</sup> by an ill then (shall) take you <sup>b</sup> a torment (of) a great day.	وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ ﴿١٥٦﴾
157. Then hamstrung her they <sup>z</sup> ; so they <sup>z</sup> became/(by morning, i.e. after dawn) <sup>90</sup> regretters.	فَعَقَرُوهَا فَاصْبَحُوا نَدِيمِينَ ﴿١٥٧﴾
158. So took them the torment; verily in <i>tha'leka</i> (afar-that-it/thai) <sup>x</sup> (is) surely an <i>Aya'tan</i> <sup>w</sup> (sign/proof); and [was] not most (of) them believers.	فَأَخَذَهُمُ الْعَذَابُ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٥٨﴾
159. And verily, your <sup>r</sup> Lord surely He (is) The Mighty, <i>Ar-Rabeemo</i> (the multitudinous mercy Giver).	وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٥٩﴾
160. Denied-she <sup>y91</sup> <i>Lootten's</i> (Lott's) people the <i>mursaleena</i> (sent-messengers).	كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ ﴿١٦٠﴾

<sup>87</sup> The word “*ẓorooen*” is an *objective, masculine, plural noun* there is no exact English equivalent for it.

<sup>88</sup> See footnote 66 above, only here with respect to “أَطِيعُوا اللَّهَ.”

<sup>89</sup> The word “*musabhareen*” is an *objective, masculine, plural noun* there is no exact English equivalent for it.

<sup>90</sup> The word “*اصبحوا*” carries double meanings: (1) they became or (2) by morning, i.e. after dawn.

<sup>91</sup> The word “*كَذَّبَتْ*” = denied-she<sup>y</sup> is in reference to the “people,” which is جمع تكسير = broken plural in Arabic; so its reference must be *feminized*, as indicated by the “ت” in “كَذَّبَتْ.”

161. *Edb (when/since) said for them their brother Lootton (Lott), should not<sup>92</sup> tattaqoona (you<sup>z</sup> reverentially guard not to displease Allah).* إِذْ قَالَ لَهُمُ أَخُوهُمْ لُوطٌ أَلَا تَتَّقُونَ ﴿١٦١﴾
162. Verily I am for you<sup>b</sup> a messenger trustworthy. إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٦٢﴾
163. So *ettaqo (let reverentially guard you<sup>z</sup> not to displease) Allah and let-you<sup>z</sup> obey [me].*<sup>93</sup> فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٦٣﴾
164. And not [I] ask you<sup>b</sup> on it<sup>x</sup> of remuneration *en (not) my remuneration except on the worlds' Lord.* وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجَرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٦٤﴾
165. Do *taáto (you<sup>z</sup> come, i.e. engage in sexual intercourse with) the dbukrana<sup>94</sup> (males-effeminate)s*<sup>95</sup> of the worlds. أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ ﴿١٦٥﴾
166. And you<sup>z</sup> leave what created for you<sup>b</sup> your<sup>n</sup> Lord of your<sup>n</sup> spouses (*wives*); rather you<sup>f</sup> (*are*) people aggressors. وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ﴿١٦٦﴾
167. Said they:<sup>z</sup> *la'en (indeed if) not desisted [you<sup>s</sup>], O, Lootto (Lott), surely [you<sup>s</sup>] assuredly<sup>96</sup> be of the mukbrajeena (expellees).* قَالُوا لَئِنْ لَمْ تَنْتَهِ يَلُوطُ لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ ﴿١٦٧﴾
168. Said [*he*]: Verily I am for your<sup>n</sup> work (*is*) of the execrators. قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ ﴿١٦٨﴾
169. My Lord: *najjeyney (let-iteratively deliver me [You<sup>s</sup>]) and my family<sup>w</sup> of what they<sup>z</sup> work.* رَبِّ بَحْنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ﴿١٦٩﴾
170. So *najjaynabo (We iteratively delivered him) and his family<sup>w</sup> wholes.* فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٧٠﴾
171. Except an *ajoozan (aged-woman) in the gha'bereena (residuum/ remnants).* إِلَّا عَجُوزًا فِي الْغَابِرِينَ ﴿١٧١﴾
172. Afterwards We destroyed the others. ثُمَّ دَمَرْنَا الْأَخَرِينَ ﴿١٧٢﴾
173. And We ill-rained<sup>97</sup> on them a rain; so fouled the *munthareena's*<sup>98</sup> (*they the warned-ones*) rain. وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ ﴿١٧٣﴾

<sup>92</sup> Clearly this "أَلَا" is the "أَلَا," for *urging* and *promoting* the action of the following verb, here the *taqva*.

<sup>93</sup> See footnote 66 above, only here with respect to "أَطِيعُونَ."

<sup>94</sup> The words "dbukranan"="ذُكْرَان" (in Arabic, and the Qur'aan is firstly Arabic: ("Verily We caused it to descend Arabic Qur'aan, perhaps you cerebrated.") is made up of five letters, and "ذُكُور" is made up of four letters. Therefore, "ذُكْرَان" has more meaning as its construct has more letters. But from this Ayah above, (S26:165), the word "ذُكْرَان" has an additional letter "ن" giving it additional meaning. The additional meaning could be (1) *good to neutral*, or (2) *bad*. See footnote 95 next regarding the *خنثى* = "male-effeminate." If you take this great Ayah (S26:165), "dbukranan" here is *bad*, as it indicates the males as being "male-effeminate" and are being come unto by another male. But if you take another great Ayah: "Or He pairs them thukranan (males) and females" (S42:50) it is *good to neutral*, as the "maleness" here is obviously not effeminateness, but normal to neutral.

<sup>95</sup> The "dbukranan" mentioned in the above great Ayah is obviously the type of "male" which could be "يُوتَى"="being come unto," as a female, hence such "male" is "male-effeminate"="خنثى أو مخنث" i.e. *womanish*.

<sup>96</sup> The "ل" in "لَتَكُونَنَّ" is a *juratory* "ل"="القسم" amounting to="التأكيد" i.e. *affirmation*, expressed by "assuredly".

<sup>97</sup> In Arabic there is a distinction between "مَطَرٌ" = rained, and "أَمَطَرٌ"=ill-rained, as "مَطَرٌ" = *في الخير* and "أَمَطَرٌ" = *في الشر*. In this case "أَمَطَرٌ" is used. So for *lack* of "أَمَطَرٌ" in English, I chose ill-rained.

<sup>98</sup> The word "muntharen" is an *objective, masculine, plural noun* there is no exact English equivalent for it.

174. Verily in *tha'leka* (*afar-that-it/that*)<sup>x</sup> surely (*is*) an *Aya'tan*<sup>w</sup> (*miracle/sign/proof*); and [was] not most (*of*) them believers. مُؤْمِنِينَ ﴿١٧٤﴾
175. And verily, your<sup>f</sup> Lord surely He (*is*) The Mighty, *Ar-Rabeemo* (*The multitudinous mercy Giver*). وَلِٰنَ رَبِّكَ لَمَّا الْعَزِيزُ الرَّحِيمُ ﴿١٧٥﴾
176. Denied the *Ayka's* (*thicket's*) companions the *mursaleena* (*sent-messengers*). كَذَّبَ أَصْحَابُ لَيْكَةِ الْمُرْسَلِينَ ﴿١٧٦﴾
177. *Edb* (*when/since*) said for them *Shuaybon*: should not<sup>99</sup> *tattaqoona* (*you<sup>z</sup> reverentially guard not to displease Allah*). إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ﴿١٧٧﴾
178. Verily I am for you<sup>b</sup> a messenger trustworthy. إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٧٨﴾
179. So *ettaqo* (*let reverentially guard you<sup>z</sup> not to displease*) Allah and let-you<sup>z</sup> obey [me].<sup>100</sup> فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٧٩﴾
180. And not [I] ask you<sup>b</sup> on it<sup>x</sup> of remuneration *en* (*not*) my remuneration except on the worlds' Lord. وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجَرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٨٠﴾
181. Let-fulfill<sup>101</sup> you<sup>z</sup> the measure and let-not be you<sup>z</sup> of the *mukhsereena* (*they who are loss-causers*). ﴿١٨١﴾ أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ﴿١٨١﴾
182. And let-weigh you<sup>z</sup> by the scale the straight. وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ﴿١٨٢﴾
183. And let-not diminish<sup>102</sup> you<sup>z</sup> the mankind their things and let-not *ta'atho*<sup>103</sup> (*you<sup>z</sup> mischief hardest*) in the Earth<sup>w</sup> corruptingly/(*as*) corruptors. وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْمُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿١٨٣﴾
184. And *ettaqo* (*let reverentially guard you<sup>z</sup> not to displease*) Who created you<sup>b</sup> and the generation,<sup>104</sup> the [firsts] (*ancients*). وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِلَّةَ الْأَوَّلِينَ ﴿١٨٤﴾
185. Said they:<sup>z</sup> verily only you<sup>s</sup> (*are*) of the *musabhareena*<sup>105</sup> (*ones that have been bewitched*). قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٨٥﴾
186. And not you<sup>s</sup> (*are*) except a human, like us; and *en* (*surely*) [we] presume you<sup>g</sup> certainly of the liars. وَمَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا وَإِنْ نَظُنُّكَ لَمِنَ الْكَاذِبِينَ ﴿١٨٦﴾
187. So let [you<sup>s</sup>] (*cause to*) fall on us fragments from the sky,<sup>w</sup> *en* (*if*) you<sup>c</sup> were of the *ssa'deqeena* (*always-truth-enforcers*). فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ السَّمَاءِ إِنْ كُنْتُمْ مِنَ الصَّادِقِينَ ﴿١٨٧﴾

<sup>99</sup> Clearly this “ألا” is the “ألا,” for *urging* and *promoting* the action of the following verb, here for *taqwa*.

<sup>100</sup> See footnote 66 above, only here with respect to “أطيعون.”

<sup>101</sup> The word “أوفوا” from “الوفاء” = “التمام,” meaning *gathering the last component of any obligation to make it a whole*. So, “أوفوا” means *you endeavor and gather the last part of an obligation and fulfill it*.

<sup>102</sup> The word “بخس” in “تبخسوا” carries *two distinct but supportive or almost synonymous* meanings: (1) *under-value*, (2) *diminish the value*.

<sup>103</sup> The word “تعثوا” means *mischief causing hardest corruption*. See *اللسان*.

<sup>104</sup> The word “جيل” is a singular the *plural* for it is: “جبل” is “جبلات أو قبلا.”

<sup>105</sup> The word “musabhareen” is an *objective, masculine, plural noun* there is *no exact English equivalent* for it.



188. Said [he]: my Lord (is) knowinger by what you<sup>z</sup> work. قَالَ رَبِّي أَعْلَمُ بِمَا تَعْمَلُونَ ﴿١٨٨﴾
189. So denied him they;<sup>z</sup> then took them the Overshadow-Day's torment; verily it<sup>x</sup> [was] a great torment's day. فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٨٩﴾
190. Verily in *tha'leka* (*afar-that-it/that*)<sup>x</sup> surely (is) an *Aya'tan*<sup>w</sup> (*sign, proof*); and [was] not most (of) them believers. إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٩٠﴾
191. And verily, your<sup>t</sup> Lord surely He (is) The Mighty, *Ar-Rabeemo* (*The multitudinous mercy Giver*). وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٩١﴾
192. And verily it<sup>x</sup> (is) surely a descending<sup>106</sup> (*of/caused by*) the worlds' Lord. وَإِنَّهُ لَنَزِيلٌ رَبِّ الْعَالَمِينَ ﴿١٩٢﴾
193. Descended by it<sup>x</sup> *The Roobo* (*Arch Angel/Gabriel*) the trustworthy. نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾
194. On your<sup>t</sup> heart to be [you<sup>s</sup>] of the warners. عَلَى قَلْبِكَ لِيَتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٤﴾
195. By an Arabic tongue<sup>x</sup> manifesters.<sup>x</sup> بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١٩٥﴾
196. And verily it<sup>x</sup> (is) surely in writs (*of*) the [firsts'] (*ancients*). وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ ﴿١٩٦﴾
197. Has [and] not been for them an *Aya'tan*<sup>w</sup> (*sign-/proof*); to know it<sup>x</sup> Israel's sons-scholars. أَوَلَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَعْلَمَهُ عُلَمَتُوهُ بَنِي إِسْرَءِيلَ ﴿١٩٧﴾
198. And had We *naẓẓala* (*iteratively descended*) it<sup>x</sup> on some *Ajameena* (*non-Arabs*). وَلَوْ نَزَّلْنَاهُ عَلَى بَعْضِ الْأَعْجَمِينَ ﴿١٩٨﴾
199. Then [he] read it<sup>x</sup> on them, they<sup>z</sup> were not by it<sup>x</sup> believers. فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ ﴿١٩٩﴾
200. Like *tha'leka* (*afar-that-it/that*)<sup>x</sup> We threaded it<sup>x</sup> in the criminals' heart. كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿٢٠٠﴾
201. Not they<sup>z</sup> believe by it<sup>x</sup> until they<sup>z</sup> see the torment the painful. لَا يُؤْمِنُونَ بِهِ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٢٠١﴾
202. Then it<sup>x</sup> *yaátey* (*comes to*) them suddenly<sup>w</sup> while they not perceive they.<sup>z</sup> فَيَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٢٠٢﴾
203. Then they<sup>z</sup> say: are we *mundharoon*<sup>107</sup> (*they that are given a reprieve*). فَيَقُولُوا هَلْ نَحْنُ مُنْظَرُونَ ﴿٢٠٣﴾
204. Do then by Our torment *yasta'ajelona* (*they<sup>z</sup> seek-hastening*). أَفَعِدَّائِنَا يَسْتَعْجِلُونَ ﴿٢٠٤﴾

<sup>106</sup> The word “تنزيل” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array. See التاج.

<sup>107</sup> The word “mundharoon” is an objective, masculine, plural noun there is no exact English equivalent for it.

205. Do then see you<sup>h</sup> en (if) matta'na (We let relish the transitory worldly delight) them years.<sup>w</sup> أَفَرَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ ٢٥
206. Afterwards came (to) them what they<sup>z</sup> were (being) promised. ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ ٢٦
207. Not enriched/sufficed<sup>108</sup> a'n (off) them what they<sup>z</sup> were youmatta'oona (relishing the transitory worldly delights they<sup>z</sup>). مَا أَغْنَى عَنْهُمْ مَا كَانُوا يَمْتَعُونَ ٢٧
208. And not perished We of a village<sup>w</sup> except for it<sup>w</sup> warners. وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنْذِرُونَ ٢٨
209. Reminiscence<sup>w</sup>/remembrance,<sup>w109</sup> and We were not dba'lemeena (injustice-doers). ذَكَرَى وَمَا كُنَّا ظَالِمِينَ ٢٩
210. And not tana<sup>z</sup>alet (iteratively descended)<sup>w</sup> by it<sup>x</sup> the Satans. وَمَا نَزَّلَتْ بِهِ الشَّيَاطِينُ ٣٠
211. And (it's) not befitting/facile for them and cannot they.<sup>z</sup> وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ ٣١
212. Verily they (are) a'n (regarding) the hearing surely (are) ma'azoloona<sup>110</sup> (they that are being isolated). إِنَّهُمْ عَنِ السَّمْعِ لَمْعَزُولُونَ ٣٢
213. So let-not invoke [you<sup>s</sup>] with Allah another elahan (a deity), then (shall) be [you<sup>s</sup>] of the mua'thatha'beena<sup>111</sup> (they that are being tormented). فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُكُونَ مِنَ الْمُعَذَّبِينَ ٣٣
214. And let-warn [you<sup>s</sup>] your<sup>t</sup> nearest clan.<sup>w</sup> وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ٣٤
215. And let-lower [you<sup>s</sup>] your<sup>t</sup> wing<sup>112</sup> for whomever etta'ba'a ([he] closely-followed) you<sup>g</sup> of the believers. وَأَخْفِضْ جُنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ٣٥
216. Then en (if) they<sup>z</sup> disobeyed you<sup>g</sup> then let-say [you<sup>s</sup>]: verily I (am) disclaimant/absolver<sup>113</sup> (of myself) of what you<sup>z</sup> work. فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِمَّا تَعْمَلُونَ ٣٦
217. And let-trust [you<sup>s</sup>] on the Mighty, Ar-Rabeeme (The multitudinous mercy Giver). وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ٣٧

<sup>108</sup> The word “أَغْنَى” has double meanings: (1) enriched, (2) sufficed. But “enriched” includes sufficed and not vice versa. As “enriched” made rich or richer, made fuller, more meaningful, or more rewarding whereas “sufficed” met the present needs of a specific task. Hence “enriched” is superior.

<sup>109</sup> The word “ذَكَرَى” is “reminiscence/remembrance” based on this great Ayah, “And if the Satan (causes) you<sup>g</sup> to assuredly forget then sit not, after [the] reminiscence/remembrance” (S 6: 68).

<sup>110</sup> The word “ma'azoloona” is an objective, masculine, plural noun there is no exact English equivalent for it.

<sup>111</sup> The word “mu'athabeen” is an objective, masculine, plural noun there is no exact English equivalent for it.

<sup>112</sup> The expression “[you<sup>s</sup>] lower your wing” is lofty Arabic tongue expression meaning show “softness,” kindness, or be “courteous towards” all are as figurative expressions, as the “wings” are the arms, symbols of strength. So when one “lowers” the arms the person makes them tucked to his sides indicating respect or submission.

<sup>113</sup> The word “بريء” means “بمعنى فاعل” or “بمعنى مفعول به”. In this case, “بمعنى فاعل,” masculine, singular noun. So, “absolver/disclaimant” in the sense of he (the Prophet, SAWS) disclaims (frees) himself of what others do and include him as part of them, as in this case, where they associate partners with Allah and he refuses to associate with them or with what they claim. In other words, he disclaims/absolves himself from such associations.

218. Who [He] sees you<sup>g</sup> when [you<sup>s</sup>] up.<sup>114</sup> الَّذِي يَرَىٰكَ حِينَ تَقُومُ ﴿٢١٨﴾
219. And your<sup>t</sup> transpose<sup>115</sup> in the *sa'jedeena* (they who *kowton*). وَتَقَلُّبُكَ فِي السَّاجِدِينَ ﴿٢١٩﴾
220. Verily He, He (is) The *Sameeo*<sup>116</sup> (The *Acute-Hearer* / *The Enabler of others to hear* / *favorable Answerer to prayer*), The Omniscient. إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٢٢٠﴾
221. Do *ona'bbe'okum* ([I] inform you<sup>z</sup> by piece-of-significant-and-availing-news) on whom<sup>a</sup> *tata'naẓẓel* (iteratively descend) the Satans. هَلْ أُنَبِّئُكُمْ عَلَىٰ مَنْ نَزَّلُ الشَّيَاطِينُ ﴿٢٢١﴾
222. *Tatanaẓẓalo* (iteratively descend they<sup>z</sup>) on every *affakn*<sup>x</sup> (slandorous fabricator/ specious concoctor)<sup>x</sup> atheemen (iterative sinner). نَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾
223. They<sup>z</sup> cast the hearing and most (of) them (are) liars. يُلقُونَ السَّمْعَ وَآكُزُهُمْ كَذِبُونَ ﴿٢٢٣﴾
224. And the poets *yattabe'ohum* (closely follow them) the *gha'woona*<sup>117</sup> (strayers because of fallacious belief resulting in disappointment). وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿٢٢٤﴾
225. Have not seen [you<sup>s</sup>]: that they (are) in every valley they<sup>z</sup> ramble. أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾
226. And that they say what not they<sup>z</sup> do. وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾
227. Except whom<sup>r</sup> believed they<sup>z</sup> and worked the righteous-works<sup>w</sup> they<sup>z</sup> and they<sup>z</sup> remembered Allah multitudinously and avenged<sup>118</sup> they<sup>z</sup> from after what *dholemo* (they<sup>z</sup> had been wronged); and will know who<sup>r</sup> *dhalamo* (they<sup>z</sup> wronged) which<sup>x</sup> a transpose<sup>119</sup> they<sup>z</sup> transpose. إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا ۗ وَسِعَعُوا لِلَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٢٢٧﴾

آياتها  
93  
Ayahسُورَةُ النَّحْلِ  
Surato An'nam'le  
(The Ants)ترتيبها  
27  
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)<sup>114</sup> There is a distinction between "تقوم" = "up" = "get up or rise" (in the intransitive sense, and "stands" = "تقف".<sup>115</sup> The word "تقلبك" = "they transpose," means your betook of yourself among the *Sajdeen*.<sup>116</sup> The word "*As-Sameeo*" is one of Allah's most beautiful attributive names.<sup>117</sup> The word "الغاون" strayers because of fallacious belief resulting in disappointment for them. See اللسان والراغب.<sup>118</sup> The word "انتصر" could apply in three distinct senses: (1) "انتصر من," which in turn has two distinct meanings, (1a) "انتصر من عدوه أي انتقم من عدوه" = "avenged from his enemy," and (1b) "انتصر من الظلم أي" = "refrained from and disdained the wrong." (2) "انتصر على" = "prevailed over." And (3) "انتصر لـ" = "succored and assisted for."<sup>119</sup> The word "ينقلبون" = "they repair," means they betake themselves returning. +



1. Tta-Seen,<sup>1</sup> telka<sup>w</sup> (she-that-afar-it<sup>w</sup>/those<sup>w</sup>) (are) The Qur'aan's Aya'to<sup>w</sup> (statements) and a book manifest. طَسَ تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ ﴿١﴾
2. A hudan (divine-guidance)<sup>x</sup> and a bushra<sup>w</sup> (pleasant-tiding)<sup>w2</sup> for the believers. هُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ﴿٢﴾
3. Who<sup>r</sup> youqeymona<sup>3</sup> (they<sup>z</sup> up-to-fulfill the prescribed obligations of) the Prayer<sup>w</sup> and youatona (they<sup>z</sup> fulfill the obligations of) the Zakata<sup>w4</sup> (prescribed percentage of personal possessions)<sup>w</sup> and they (are) by the Hereafter<sup>w</sup> they (are) youqenoona (they<sup>z</sup> believe with certitude). الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٣﴾
4. Verily who<sup>r</sup> not believe they<sup>z</sup> by the Hereafter,<sup>w</sup> We adorned for them their works; so they addle. إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ رَبَّنَا هُمْ أََعْمَلُوهُمْ فَهُمْ يَحْمِلُونَ أُولَئِكَ الَّذِينَ هُمْ سُوءُ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمْ الْآخَسُونَ ﴿٤﴾
5. Those, who<sup>r</sup> (are) for them (is) ill-the torment and they (are) in the Hereafter<sup>w</sup> they (are) the most-losers. وَلَئِكَ لَلْغَى الْقُرْآنَاتِ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ ﴿٥﴾
6. And verily you<sup>g</sup> surely tolaqqa ([you<sup>s</sup>] are instructed) The Qur'aan from ladon<sup>5</sup> (directly and possessively) Hakeemen<sup>6</sup> (infinite bekma<sup>7</sup> Possessor), Omniscient. إِذْ قَالَ مُوسَى لِأَهْلِيهِ إِنِّي آنَسْتُ نَارًا سَتَاتِكُمْ مِنْهَا خَبِرٌ أَوْ آتِيكُمْ بِشَهَابٍ فَبِسِ لَعَلَّكُمْ تَصْطَلُونَ ﴿٦﴾
7. Edh (when/since) said Mosa (Moses) for his family.<sup>w</sup> verily I sensed/perceived a fire;<sup>w</sup> shall aa'tee ([I] bring-/come to) you<sup>b</sup> from it<sup>w</sup> by a tiding or aa'tee you<sup>b</sup> by a torch brand, la'alla (craving currently unavailable deed that/perhaps) you<sup>b</sup> tasstaloona (you<sup>z</sup> seek its warmth). فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ ﴿٧﴾
8. So lamma (when/whence) [he] came (to) it<sup>w</sup> [he] (had been) called: that (had been) blessed Whom<sup>8</sup> (is) in The Fire<sup>w</sup> and whomever (is) around it;<sup>w</sup> and subhana<sup>9</sup> (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Allah, the worlds' Lord.

<sup>1</sup> See the Lexicon attached to this Translation for commentary on this.

<sup>2</sup> See the Lexicon attached to this Translation for bashashara/youbashsharo/mubasheron=بَشَّرَ\يُبَشِّرُ\مُبَشِّرٌ.

<sup>3</sup> The word "يَقِيمُونَ" is rooted in "أَقَامَ" =upheld. linguistically, "أَقَامَ" means:

"أَدَامَ، بِمَعْنَى أَبْقَى أَوْ اسْتَمَرَّ عَلَى دَوَامٍ. وَالِدَوَامُ هُوَ الْحُضُورُ فِي زَمَانٍ وَمَكَانٍ مُعَيَّنٍ، مَعْرُوفٌ لَدَى الْحَاضِرِ مُسَبِّقًا."

So, "يَقِيمُونَ" means, they: (1) Uphold the prescribed obligations the Prayer. (2) Called or upped to perform the Prayer itself. Note: Prayer and how (it<sup>w</sup>) to be done was established and revealed by Allah. Hence people do not establish Prayer they only uphold and follow, i.e. perform, and maintain it<sup>w</sup>.

<sup>4</sup> See the Lexicon attached to this Translation for what exactly are the Zakah and its implications.

<sup>5</sup> The word "لَدُنْ" is closer than "عِنْدَ" as you can say: "عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ", thus, "لَدُنْ" which closer spatially and more specific. So, "directly and possessively" seems to indicate such closeness. See the لسان.

<sup>6</sup> See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حَكِيمٌ."

<sup>7</sup> See the Lexicon attached to this Translation for "bekma."

<sup>8</sup> The pronoun "Whom" is capitalized here as a sign of respect and magnanimity for "Whom" is in The Fire and had already been blessed by Allah, i.e. Allah's Authority/Illumination, as says it Ibn Abbas. See القُرْطُبِي.

<sup>9</sup> The word "subhana" = "سُبْحَانَ" has no English equivalent. Wherever this word, or its grammatical inflections (such as "سُبْحَانُكَ" or "سُبْحَانَهُ") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render "subhana" = "سُبْحَانَ" concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

9. O, *Mosa* (*Moses*): verily it<sup>x10</sup> I am Allah, The Mighty, The *Hakeemo*<sup>11</sup> (*infinite bekmah*<sup>12</sup> Possessor).

يَمُوسَى إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٩﴾

10. And let-throw [you<sup>s</sup>] your<sup>t</sup> staff;<sup>w</sup> then *lamma* (*when/whence*) [he] saw it<sup>w</sup> shaking, as it<sup>w</sup> (*were*) a *jannon* (*young-snake*)<sup>w13</sup> [he] diverged reversely and not steps-retraced [he];<sup>14</sup> O, *Mosa* (*Moses*), let-not fear [you<sup>s</sup>]; verily I not fear *ladayya*<sup>15</sup> (*directly at My presence*) the *mursaloona* (*sent-messengers*).

وَأَلْقَى عَصَاهُ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَمُوسَى لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَى الْمُرْسَلِينَ ﴿١٠﴾

11. Except whom<sup>p</sup> [he] wronged;<sup>16</sup> afterwards [he] interchanged *husnan* (*ultimate meritorious deed*) after an ill, then verily I am *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).

إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلْ حُسْنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَحِيمٌ ﴿١١﴾

12. And let-enter [you<sup>s</sup>] your<sup>t</sup> hand<sup>w</sup> into your<sup>t</sup> (*garment's*) bosom [it<sup>w</sup>] egresses white, of other than an ill; in a nine *Aya'ten*<sup>w</sup> (*miracles/signs/proofs*) to Pharaoh and his people; verily they were people *fa'seeqeena* (*rebels: vis-à-vis Allah's command*).

وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجَ بَيْضًا مِنْ غَيْرِ سُوءٍ فِي سِتْعِ آيَاتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿١٢﴾

13. Then *lamma* (*when/whence*) came<sup>w</sup> (*to*) them Our *Aya'to*<sup>w</sup> (*miracles/signs/proofs*) *mubsse'raten* [*discernment-enabler-she*<sup>v</sup>] said they:<sup>z</sup> this (*is*) a magic manifester.

فَلَمَّا جَاءَهُمْ ءَايَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُبِينٌ ﴿١٣﴾

14. And rejected they<sup>z</sup> by it<sup>w</sup> and *istay'qanat'ha*<sup>17</sup> (*affirmably ascertained it*<sup>w</sup>) themselves<sup>w</sup> unjustly and arrogantly; so let-look [you<sup>s</sup>] how [was]<sup>x18</sup> the corrupters' consequence<sup>w</sup>.

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٤﴾

15. And *laqad* (*verily, already and affirmatively*) *aa'tatna* (*We accorded*) *Dawooda* (*David*) and *Solaymana* (*Solomon*) knowledge; and both said: the praise (*is*) for Allah, Who preferred/favored us over many of His *eba'de* (*worshippers/submitters/slaves*) the believers.

وَلَقَدْ ءَاتَيْنَا دَاوُودَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَىٰ كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ ﴿١٥﴾

16. And inherited *Solaymano* (*Solomon*) *Dawooda* (*David*) and said [he]: O, you the mankind, we (*had been*) taught the birds' speech<sup>19</sup> and *oteyna* (*we had*

وَوَرِثَ سُلَيْمَانُ دَاوُودَ وَقَالَ يَتَّخِذُهَا النَّاسُ عِلْمَنَا مَنَظِقَ الطَّيْرِ وَأَوْعَيْنَا مِنَ

<sup>10</sup> The pronoun “هـ” in “إِنَّهُ” refers to “حقيقة الأمر أو الشأن,” = “The fact of the matter,” or “the truth of the situation.” See القرطبي.

<sup>11</sup> See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم.”

<sup>12</sup> See the *Lexicon* attached to this *Translation* for “bekmah.”

<sup>13</sup> The word “*jann*” = “جان” has several meanings: (1) a young snake of the type that is harmless and found in the houses, (2) the father of the Jinn, as Adam is the father of the human, (3) a demon.

<sup>14</sup> The word “يعقب” means steps-retrace.” In this case, he steps-retraced not his own steps, in his flight.

<sup>15</sup> The word “لدى” in “لَدَيَّ” from “لَدُنْ” is closer than “عند” as you can say: “عندي مال و المال ليس بقبضتك الآن” thus, “لدى” which closer spatially and more specific. So, “directly at My presence” seems to indicate such closeness. See اللسان.

<sup>16</sup> See the *Lexicon* attached to this *Translation* for “ظالم” = “فاعل الظلم” = “injustice-doer” and “أظلم” = “wronger.”

<sup>17</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

<sup>18</sup> The word “كان” perhaps refers to “واقع، أو حال، أو مال” the corrupters. So it is in masculine.

<sup>19</sup> The word “منطق” has multiple meanings, such as “النطق بالكلام” that is the speech or the language, or “the logic” or “the speech's logic.” See اللسان.

been accorded) of everything; verily this surely it<sup>x</sup> (is) the munificence the manifester.

كُلُّ شَيْءٍ إِنَّا هَذَا هُوَ الْفَضْلُ الْمُمِينُ ﴿١٦﴾

17. And (had been) thronged for Sodaymana (Solomon) his soldiers of the Jinn and the humankind and the birds, so they youza'ona (were being arrayed).

وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ ﴿١٧﴾

18. Until edha (if/whereas) atan<sup>x</sup> (they<sup>z</sup> arrived at and passed by))<sup>x</sup> on the ants' valley said an ant:<sup>w</sup> O, you the ants let-enter you<sup>z</sup> your<sup>n</sup> dwellings; (lest) not destroy<sup>w</sup> you<sup>vm</sup> Sodaymano (Solomon) and his soldiers while not perceive they.

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَأْتِيهَا النَّمْلُ أَخْلُوَا مَسْكَكُمْ لَا يَحْطُمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ ﴿١٨﴾

19. So [he] smiled laughingly of its<sup>w</sup> say and said [he]: my Lord an'ze'aney (let-dispose me [You<sup>s</sup>]) to thank Your<sup>t</sup> boon<sup>w20</sup> which<sup>u</sup> an'ama<sup>21</sup> (had graced bounteously and ennoblingly the most desirable and delighting boons) You<sup>g</sup> on me and on my both begetters (parents) and that [I] work righteously, [You<sup>s</sup>] delight [it<sup>x</sup>]; and let-admit me [You<sup>s</sup>] by Your<sup>t</sup> mercy<sup>w</sup> in Your<sup>t</sup> eba'de (worshippers/submitters/slaves) the ssa'leheena (righteous-people).

فَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ﴿١٩﴾

20. And tafaqqada ([he] inspected/roll-called) the birds; then said [he]: what (is) for me not [I] see the hoopoe; or [was] [he/it<sup>x</sup>] of the absentees.

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهَٰذِهِ أَمْ كَانَ مِنَ الْغَائِبِينَ ﴿٢٠﴾

21. Surely assuredly<sup>22</sup> [I] (shall) torture/torment him a severe torture/torment or surely assuredly [I] (shall) slaughter him or surely assuredly [he] (shall) come (to) me by a proof manifester.

لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لَيَأْتِيَنِّي بِسُلْطَنِ مُّؤَيِّنٍ ﴿٢١﴾

22. Then makatha<sup>23</sup> (stayed/tarried [he]) other than afar then said [he]: I encompassed by what not [you<sup>s</sup>] encompassed by it;<sup>x</sup> and I came (to) you<sup>g</sup> from Saba'en (Sheba) by a naba'en<sup>24</sup> (piece-of-significant-and-availing-news) yaqeenen (absolutely certain).

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ نَحْطُ بِهِ وَجِئْتُكَ مِن سَبَإٍ بِنَبَأٍ يَقِينٍ ﴿٢٢﴾

23. Verily I found a woman reigning (over) them; and oteyat (had been accorded-she<sup>y</sup>) of everything; and for her (is) a great Arshe<sup>x25</sup> (Throne of Kingship).<sup>x</sup>

إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ﴿٢٣﴾

<sup>20</sup> See the *Lexicon* attached to this Translation for "ne'amah" ("boon").

<sup>21</sup> The word "انعم" in "انعمت" denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted. There is no English word to express all the various ideas denoted by "انعم." So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting.

<sup>22</sup> The "ل" in "لأعذبنه", "لأذبحنه", and "لأيتيني" are juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed in all cases by "assuredly".

<sup>23</sup> This [he] and the second [he] refer to the hoopoe.

<sup>24</sup> See the *Lexicon* attached to this Translation for "naba'a".

<sup>25</sup> See the *Lexicon* attached to this Translation for more elaboration on this wondrous word.



24. I found her and her people kowtowing they<sup>z</sup> for the sun,<sup>w</sup> of lesser than/without Allah; and adorned for them the Satan their works; so [he] repelled them a'n (off) the path; so not they *yabtadoona* (are being divinely-guided they<sup>z</sup>).
25. That not kowtow they<sup>z</sup> for Allah, Who *youkbrejo* ([He] emerges/produces) the occult<sup>26</sup> in the Heavens<sup>w</sup> and the Earth<sup>w</sup> and knows [He] what you<sup>z</sup> conceal and what you<sup>z</sup> disclose.
26. Allah, no an *elaha* (a deity) except Him, Lord (of) The *Arshe*<sup>27</sup> (Throne of Kingship), The Great.
27. Said [he]: we shall look, whether *ssadaqata* (you<sup>h</sup> always-enforced-the-truth) or you<sup>h</sup> were of the liars.
28. Let-go [you<sup>s</sup>] by my letter, this; then let-cast it<sup>x</sup> [you<sup>s</sup>] to them; afterwards let-divert [you<sup>s</sup>] a'n (off) them; then let-look [you<sup>s</sup>] what (would) return they.<sup>z</sup>
29. Said-she:<sup>y</sup> O, you the chiefs; verily I (had been) cast to me a letter-*kareemon*<sup>28</sup> (bounty-giver and ennobler).
30. Verily it<sup>x</sup> (is) from *Solaymana* (Solomon) and verily it<sup>x</sup> (is): by Allah's name *Ar-Rahma'ne Ar-Raheeme* (the multitudinous mercy Giver).
31. That let-not heighten you<sup>z</sup> on me and *ee'toney* (let-come you<sup>z</sup> to me) *Muslemeena* (you<sup>z</sup>: submitters/peacefully succumbing).
32. Said she:<sup>y</sup> O, you the chiefs *aftoney* (let-you<sup>z</sup> situationally fittingly and wisely opine me) in my matter; I was not a [cutter]<sup>29</sup> (of) a matter until you<sup>z</sup> witness.
33. Said they:<sup>z</sup> we (are) a strength-possessors and possessors (of) *ba'asen* (bravery and warfare) severe; and the command (is) to you;<sup>y</sup> so let-look you<sup>y</sup> what command you.<sup>y</sup>
34. Said she:<sup>y</sup> verily, the kings if entered they<sup>z</sup> a village<sup>w</sup> they<sup>z</sup> corrupted it<sup>w</sup> and they<sup>z</sup> made lords<sup>w30</sup>

<sup>26</sup> The word "occult" = "خَبَاءٌ" is subjective, masculine, singular noun meaning: that which is hidden. The "occult" of the Heavens is the rain and the "occult" of the Earth is the sprout.

<sup>27</sup> See the Lexicon attached to this Translation for more elaboration on this wondrous word.

<sup>28</sup> The word "kareem" = "كَرِيمٌ" is a subjective, singular, masculine noun. It has no exact English equivalent, as explained at length in the Introduction to this Translation. In summarily: bounty-giver ennobler and of multiple uses/effects.

<sup>29</sup> The expression "فَاطِئَةُ أَمْرٍ" = "cutter (of) a matter" is an Arabic tongue expression meaning "resolutely deciding a matter."

<sup>30</sup> The word "أَعْزَاءٌ" translated as "lords." The word "lord" has many meanings, but one, according to Merriam Webster's Unabridged Dictionary, is: "one having power and authority over others."

(of) its<sup>w</sup> folk *athellatan*<sup>31</sup> (they who are humbled and subdued); and like *tha'leka* (be-that-afar-it/ that) they<sup>z</sup> do. أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً وَكَذَلِكَ يَفْعَلُونَ ﴿٣١﴾

35. And verily I am a sender-she<sup>y32</sup> to them by a gift; then a looker-she<sup>y</sup> [I am] by what returns the *mursaloona* (sent-messengers). وَأِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ ﴿٣٥﴾

36. Then *lamma* (when/whence) came (to) *Solaymana* (Solomon) said [he]: do you<sup>z</sup> supply me by a possession; So what *aa'taney* (accorded me) Allah (is) *kbayron* (superior-/worthier) than what *aa'takum* ([He] accorded you<sup>b</sup>); rather you<sup>f</sup> (are) by your<sup>n</sup> gift rejoice you.<sup>z</sup> فَلَمَّا جَاءَ سُلَيْمَنُ قَالَ أَتَيْدُونَنِي بِمَالٍ فَمَا آتَانِيهِ اللَّهُ خَيْرٌ مِمَّا آتَانَكُمْ بَلْ أَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُونَ ﴿٣٦﴾

37. Let-return [you<sup>s</sup>] to them; then, surely we assuredly<sup>33</sup> *na'atee*<sup>x</sup> (produce/present [we])<sup>x</sup> them by soldiers not for them a capacity by [it];<sup>w34</sup> and surely we assuredly exit them from it<sup>w</sup> *athellatan*<sup>35</sup> (they who are humbled and subdued) while they (are being) cringers. أَرْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَا قِيلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا أَذِلَّةً وَهُمْ صَاغِرُونَ ﴿٣٧﴾

38. Said [he]: O, you the chiefs; which (of) you<sup>b</sup> *ya'ateney* (bring about to me) by her *Arshe*<sup>36</sup> (Throne of Kingship) before *ya'ato* (they<sup>z</sup> come forward to) me *Muslemeena* (submitters they). قَالَ يَتَابِعُهَا أَلَمْؤُا أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ ﴿٣٨﴾

39. Said a demon of the Jinn: I, *aa'teeka* (bring/ come to you<sup>g</sup>) by it<sup>3</sup> before [you<sup>s</sup>] up<sup>37</sup> from your<sup>t</sup> *maqa'me* (upping-place);<sup>38</sup> and verily I am on/over it<sup>x</sup> surely a strong- trust-worthy. قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ أَنَا ءَانِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَّقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ ﴿٣٩﴾

40. Said [he] who<sup>x</sup> has knowledge of the book I *aa'tee*<sup>x</sup> ([I] bring/ come to) you<sup>g</sup> by it<sup>x</sup> before *yartadda* (forthwith-returns) to you<sup>g</sup> your<sup>t</sup> blink/glance; so *lamma* (when/whence) [he] saw it<sup>x</sup> settled<sup>39</sup> *enda* (at the presence of/in front of) him, said [he]: this (is) from my Lord's munificence to essay me [He], do [I] thank or unbeliev-/(be)-ungrateful [I]; and whoever [he] thanks, so verily only [he] thanks for himself and who-ever [he] unbeliev/(was)-ungrateful then verily my Lord (is) Rich, *Kareemon*<sup>40</sup> (bounty-Giver and Ennobler). قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا ءَانِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقَرًّا عِنْدَهُ قَالَ هَذَا مِن فَضْلِ رَبِّي لِيَبْلُوَنِي ءَأَشْكُرُ أَمْ أَكْفُرُ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَن كَفَرَ فَإِنَّ رَبِّي عَنِّي كَرِيمٌ ﴿٤٠﴾

31 The word "athellatan" is plural, masculine, subjective noun, meaning: they who are humbled and subdued.

32 Since the sender is the queen, so in Arabic is a "sender-she," per se, so there is the "هـ التانيث" in sender.

33 The "ل" in "لَنُخْرِجَنَّهُمْ" and "لَيَأْتِيَنَّهُمْ" are juratory "ل القسم" amounting to "ل التأكيد," i.e. affirmation, expressed in both cases by "assuredly"

34 The word "جُنُود" is a "جمع تكسير" = "broken plural," hence the reference to it is by "it."

35 See footnote 31 above regarding "athellatan."

36 See the Lexicon attached to this Translation for more elaboration on this wondrous word.

37 There is a distinction between "تَقُومُ" = "up" = "get up or rise" (in the intransitive sense, and "stands" = "تَقِفُ."

38 Ibid.

39 The word "مستقر" is more of a semi-permanent abode, but the word "settled" here is used instead to indicate that part of this "semi-permanent" nature, as it is in this world and would be transitory anyway.

40 See the Lexicon attached to this Translation regarding "kareem."

41. Said [he]: let-camouflage you<sup>z</sup> for her, her *Arshe* (Throne of Kingship); [We] look does *tahtadey* ([she] be divinely-guided) or [she] be of whom<sup>f</sup> not *yahtadoona* (divinely-guided they<sup>x</sup>).  
 قَالَ نَكْرُوا لَهَا عَرْشَهَا نَنْظُرْ أَنَهْدِي أَمْرَ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ ﴿٤١﴾
42. Then *lamma* (when/whence) came-she<sup>y</sup> (had been) said: is this like your<sup>y</sup> *Arshe*<sup>41</sup> (Throne of Kingship); said-she:<sup>y</sup> as surely it<sup>x</sup> (were) it;<sup>x</sup> and (had been) accorded we the knowledge from before her and we were *Muslemeena* (Muslims, submitters we).  
 فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكَ قَالَتْ كَأَنَّهُ هُوَ وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ ﴿٤٢﴾
43. And repelled her, what was-she<sup>y</sup> worshipping of lesser than/without Allah; verily she was-she<sup>y</sup> of an unbelievers people.  
 وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ ﴿٤٣﴾
44. (Had been) said for her: let-enter you<sup>y</sup> the edifice; so *lamma* (when/whence) saw-she<sup>y</sup> it<sup>x</sup> reckoned-she<sup>y</sup> it<sup>x</sup> a *lujjatan* (billow, abyss);<sup>w</sup> and bared-she<sup>y</sup> a'n (off) her both legs; said [he]: verily it<sup>x</sup> (is) an edifice *mumarradon* (lofty/ rendered-smooth)<sup>42</sup> of glass-bottles;<sup>w</sup> said-she:<sup>y</sup> my Lord, verily I wronged<sup>43</sup> (to) myself<sup>w</sup> and *aslamto* (I became a Muslim/submitter) with *Solaymana* (Solomon) for Allah the worlds' Lord.  
 قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقَيْهَا قَالَ إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِنْ قَوَارِيرٍ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٤﴾
45. And *laqad* (verily, already and affirmatively) We sent to *Thamooda* their brother *Ssa'liban* that let-worship you<sup>z</sup> Allah; then *edha* (suddenly/ surprisingly) they (were) two teams disputing.  
 وَلَقَدْ أَرْسَلْنَا إِلَى ثَمُودَ أَخَاهُمْ صَالِحًا أَنْ عِبُدُوا اللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ ﴿٤٥﴾
46. Said [he]: O, my people why *tasta'ajelo* (seek hastening) you<sup>z</sup> by the *sayyea'te*<sup>w</sup> (demeritorious-deed)<sup>w</sup> before the *hasana'te*<sup>w</sup> (meritorious-deed);<sup>w</sup> *lawla* (why do not) *tastaghfero*<sup>44</sup> (you<sup>z</sup> seek forgiveness) Allah *la'alla* (craving currently unavailable deed that/perhaps) you<sup>b</sup> *torhamoona*<sup>45</sup> (you<sup>x</sup> be mercy-given).  
 قَالَ يَتَقَوَّمُوا لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٦﴾
47. Said they:<sup>z</sup> we ill-omened by you<sup>g</sup> and by whom-ever (is) with you;<sup>g</sup> said [he]: your<sup>n</sup> omen (is) *enda* (by munificence of/ by Rule of) Allah; rather you<sup>f</sup> (are) people (to be/ being) essayed.  
 قَالُوا أَطِيعْنَا بَكَ وَيَمَنُ مَعَكَ قَالَ طَاعْتَكُمْ عِنْدَ اللَّهِ بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ ﴿٤٧﴾

41 See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word.

42 The word “مُمَرَّد” has dual meanings: (1) lofty (in construction) or (2) rendered smooth. Both meanings could apply in this *Ayah*. Qur'aan commentators are not unanimous as to which if not both.

43 See the *Lexicon* attached to this *Translation* for “ظالم”=“فاعل الظلم”=“injustice-doer” and “أظلم”=“wronger.”

44 The word “تستغفرون”=“تطلبون الغفران”=“[you] seek forgiveness.” In English there is no seemly way to say: “تستغفرون” *per se*. So I settled for saying: “[you] seek forgiveness.”

45 The word “رحمة”=“mercy” in Arabic “رحمة” is unlike its English equivalent, in that “رحمة” can be conjugated into verbs of the past, present, future, active, passive, etc. As in this case, it is constructed in the future-passive for the masculine plural. There is no way to exactly render this in English *per se*. So the closest is to transliterate and parenthetically explain, as above stated.



48. And [was] in the city<sup>w</sup> nine *rabtten*<sup>46</sup> (*group of people*) they<sup>z</sup> corrupt in the land and not they<sup>z</sup> reform. وَكَاثَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿٤٨﴾
49. Said they:<sup>z</sup> *taqasamo* (*let-mutually oath you<sup>z</sup>*) by Allah, surely we assuredly<sup>47</sup> (*nocturnally harbor to assault*) him and his family;<sup>w</sup> afterward surely we assuredly say for his guardian not witnessed we *mahleka* (*time and place of the perishing of*) his family;<sup>w</sup> and verily we (are) *ssadeqoona* (*always-truth-enforcers*). قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ ﴿٤٩﴾
50. And they<sup>z</sup> machinated a machination; and machinated We a machination, while not they perceive.<sup>48</sup> وَمَكْرُؤًا مَكَرًا وَمَكْرًا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾
51. So let-look [you<sup>s</sup>]: how [was] their machination's consequence;<sup>w</sup> surely We destroyed them and their people wholes. فَانْظُرْ كَيْفَ كَانَتْ عَاقِبَةُ مَكْرِهِمْ أَنَّا دَمَرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ﴿٥١﴾
52. So *telka*<sup>w</sup> (*she-that-afar-it<sup>w</sup>/those<sup>w</sup>*) (are) their houses<sup>w</sup> *khaveyatun*<sup>49</sup> (*ruinously-empty*)<sup>w</sup> by what *dhalamo*<sup>50</sup> (*they<sup>z</sup> wronged*); verily in *tha'leka* (*afar-that-it/tha<sup>x</sup>*) (*is*) surely an *Aya'tan*<sup>w</sup> (*miracle/sign/proof*) for a knowing people. فَإِنَّكَ بُؤْثُهُمْ خَاوِيَةٌ بِمَا ظَلَمُوا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ ﴿٥٢﴾
53. And We delivered whom<sup>r</sup> believed they<sup>z</sup> and they<sup>z</sup> were *yattaqoona* (*they reverentially guard not to displease Allah*). وَأَنجَيْنَا الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٣﴾
54. And *Loottan* (*Lott*) *edh* (*when/since*) said [*be*] for his people: *ata'atona*<sup>x</sup> (*do you<sup>z</sup> commit/perpetrate*)<sup>x</sup> the profanity<sup>w51</sup> while you<sup>f</sup> sight/discern. وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ ءَاتَانُوكِ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ ﴿٥٤﴾
55. Indeed verily you<sup>b</sup> surely *ta'atona*<sup>x</sup> (*you<sup>z</sup> commit sexual intercourse with*) the men a (*carnal*) wish<sup>w</sup> of lesser than-/without the women; rather you<sup>f</sup> (*are*) a people *tajbaloona*<sup>52</sup> (*acting ignorantly/incorrectly you<sup>z</sup>*). أَيِّنْكُمْ لَأَتَّوْنَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ جَّهَلُونَ ﴿٥٥﴾
56. Then not [was] his people's answer except that said they:<sup>z</sup> let-exit you<sup>z</sup> *Lootten's* (*Lott's*) *aala* (*family, house, clan*) from your<sup>n</sup> village;<sup>w</sup> verily they (*are*) people *yatattabara* (*they<sup>z</sup> ever purge from sins*). ﴿٥٦﴾ فَمَا كَانَتْ جَوَابَ قَوْمِهِ إِلاَّ أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِّنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَّطْهَرُونَ ﴿٥٦﴾

46 The word "*rabtten*" = "رَهْطٌ" means the person's clan made up of three to nine people.

47 The "ل" in "لَنُبَيِّتَنَّهُ" and "لَنَقُولَنَّ" are *juratory* "ل" = "ال القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed in both cases by "*assuredly*"

48 See the *Lexicon* attached to this *Translation* for the definition of *good* and *bad* "مكر" *contriving* versus *planning*.

49 The word "خَاوِيَةٌ" by definition means *empty and in ruin*. See *الهادي* and *النَّسَان*.

50 See the *Lexicon* attached to this *Translation* for "ظالم" = "فَاعِلُ الظُّلْمِ" = "*injustice-doer*" and "ظلم" = "*wronged*."

51 The word "فَاحِشَةٌ" = "profanity" means vulgar or irreverent say or action, i.e. *excess of ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*. Sometimes the word "فَاحِشَةٌ" or "الْفَاحِشَةُ" is *euphemistically* used to mean *adultery* or *fornication* or *homosexuality*, as in this context.

52 The word "تَجْهَلُونَ" = "*tajbaloona*" is rooted in "جَهَلٌ" meaning: (1) *was ignorant of*, (2) *believed in some thing contrary to reality*, (3) *did a thing not correct*.

57. So We delivered him and his family<sup>w</sup> except his [woman] (i.e. *wife*) We fated<sup>53</sup> her of the *gha'bereena* (*residuum/remnants*).

فَأَنجَيْنَاهُ وَأَهْلَهُ إِلَّا أَمْرَأَتَهُ  
قَدَرْنَاهَا مِنَ الْغَابِرِينَ ﴿٥٧﴾

58. And We ill-rained<sup>54</sup> on them a rain; so fouled, the *munthareena's* (*they that were warned*) rain.

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ  
الْمُنذَرِينَ ﴿٥٨﴾

59. Let-say [you<sup>s</sup>]: the praise (*is*) for Allah and peace (*be*) on His *eba'de* (*worshippers/submitters/slaves*) whom<sup>r</sup> *istafa*<sup>55</sup> ([He] *superlatively and exclusively selected*); is Allah *khayron* (*choicer/superior/worthier*) or what they<sup>z</sup> partner (*deities with Him*).

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ  
اصْطَفَى ۚ اللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ ﴿٥٩﴾

60. Or Who<sup>a</sup> created the Heavens<sup>w</sup> and the Earth<sup>w</sup> and descended for you<sup>b</sup> from the sky<sup>w</sup> water<sup>x</sup> then We sprouted by it<sup>x</sup> *bada'ega*<sup>w56</sup> (*walled-gardens*)<sup>w</sup> delight<sup>w</sup> possessors; not [was] for you<sup>b</sup> to sprout its<sup>w</sup> trees;<sup>w</sup> is an *elabon* (*a deity*) with Allah; rather they (*are*) people equating<sup>57</sup> (*partners with Allah*).

أَمَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ  
لَكُمْ مِنْ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ  
حَدَائِقَ ذَاتِ بَهْجَةٍ مَّا كَانَتْ  
لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا ۚ أَوَلَمْ  
عَلَّكُمْ أَنَّهُمْ يَكْفُرُونَ ﴿٦٠﴾

61. Or Who<sup>a</sup> made the Earth<sup>w</sup> an abode and made through<sup>58</sup> it<sup>w</sup> rivers and made for it<sup>w</sup> anchors<sup>59</sup> (*catches, fasteners, stabilizers*) and made between the two seas a barrier; is an *elabon* (*a deity*) with Allah; rather most (*of*) them know not.

أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ  
خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيَ  
وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ۚ أَوَلَمْ  
عَلَّكُمْ أَنَّهُمْ لَا يَعْلَمُونَ ﴿٦١﴾

62. Or Who<sup>a</sup> answers the desperate if [*he*] invoked Him; and [*He*] doffs the ill and [*He*] makes you<sup>b</sup> the Earth's<sup>w</sup> successors, is an *elabon* (*a deity*) with Allah; little surely<sup>60</sup> you<sup>z</sup> reminisce.

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ  
السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ  
أَوَلَمْ عَلَّكُمْ أَنَّهُ قَلِيلًا مَّا تَذْكُرُونَ ﴿٦٢﴾

63. Or Who<sup>a</sup> *yahdey* (*divinely-guides*) you<sup>b</sup> in the desert<sup>61</sup> (*land*) and the sea's darknesses<sup>w</sup> and Who<sup>a</sup> sends

أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ اللَّيْلِ

<sup>53</sup> The word “فَقَر” has several meaning, among them “measured” or correlated one thing with another as having the corresponding characteristics. However, “التقدير” by Allah seems to me a “fate.”

<sup>54</sup> In Arabic there is a distinction between “مطر” = rained, and “أمطر”=ill-rained, as “مطر” = في الخير and “أمطر” = في الشر. In this case “أمطر” is used. So for lack of “أمطر” in English, I chose ill-rained.

<sup>55</sup> See the *Lexicon* to this Translation for elaboration and some specific examples. The word “اصطفى” means: selected the best from among other similars. The word is a transitive verb by (a) itself or (b) with the prepositional letter “على.” In the case of (a) it could include more than a single element. In the case of (a) “الاصطفاء” is for superlative selection (i.e. taken the best of the bests) for: a mission, preference, or bestowment of a privilege over the entity subject of “الاصطفاء.” In the case of (b) the subject of “اصطفاء” is exclusive, either because of the make-up or one or more characteristics for such exclusivity.

<sup>56</sup> The word “حديقة” means a walled-garden, if not walled than it is not a “حديقة,” see التاج and القرطبي.

<sup>57</sup> Or the word “يعدلون” means they swerve off the right way, i.e. unbelieve in Allah's unity and equate Him with other deities.

<sup>58</sup> The word “خلال” could also mean “between” or “among.” See اللسان.

<sup>59</sup> That is the mountains.

<sup>60</sup> The particle “ما” is, and Allah knows best, for intensity of paucity in this case. See إعراب القرآن، لمحمود صافي. Some say it is extra= “زائدة”= the meaning is full without it. I do not believe there is anything extra or less in The Qur'aan, every-thing in it is essential.

<sup>61</sup> The word “البر” = “القفار، أي الخلاء من الأرض” literally means “desert,” i.e. furthest from any body of water. Also, “البر” figuratively speaking could stand for “land.” See اللسان.

the winds<sup>w</sup> *bushran*<sup>w</sup> (pleasing-tiding)<sup>w</sup> between His mercy's<sup>w</sup> (*ghaytha* = *delightful satiating-and-reviving rain*) Twain Hands;<sup>62</sup> is (there) an *elabon* (a deity) with Allah; *ta'aala* (ever elevated [He]) Allah of what they<sup>z</sup> partner (deities with Him).

وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيحَ بُشْرًا  
بَيْنَ يَدَيْ رَحْمَتِهِ ؕ أَوَلَمْ مَعَ اللَّهِ  
تَعْلَى اللَّهُ كَمَا يُشْرِكُونَ ﴿٢٧﴾

64. Or Who<sup>a</sup> commences the creation; afterwards [He] repeats it;<sup>x</sup> and Who<sup>a</sup> provides you<sup>b</sup> from the Heaven<sup>w</sup> and the Earth;<sup>w</sup> is an *elabon* (a deity) with Allah; let-say [you<sup>s</sup>]: *bato* (clamorously expressing let-bring) your<sup>n</sup> proof *en* (if) you<sup>c</sup> were *ssa'degeena* (always-truth-enforcers).

أَمْ يَبْدُوا الْخَلْقَ ثُمَّ يُعِيدُهُ، وَمَنْ  
يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ؕ أَلَمْ مَعَ  
اللَّهُ قُلْ هَكَأُو بُرْهَنَكُمْ إِنْ كُنْتُمْ  
صَادِقِينَ ﴿٢٨﴾

65. Let-say [you<sup>s</sup>]: not know who<sup>p</sup> (are) in the Heavens<sup>w</sup> and the Earth<sup>w</sup> the invisible except Allah; and not perceive *ayyana*<sup>63</sup> (when/which momentous period) (are to be) resurrected they.<sup>z</sup>

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ  
الْغَيْبَ إِلَّا اللَّهُ ؕ وَمَا يَشْعُرُونَ أَتَانًا  
يُجْعَلُونَ ﴿٢٩﴾

66. Rather *iddaraka*<sup>64</sup> (equaled/adjusted the last and first in it) their knowledge in the Hereafter<sup>w</sup> rather they (are) in a doubt of it<sup>w</sup> rather they (are) *amoon*<sup>65</sup> (having heart/mind blindness).

بَلِ أَذْرَكَ عِلْمُهُمْ فِي الْآخِرَةِ بَلْ هُمْ  
فِي شَكٍّ مِنْهَا بَلْ هُمْ مِنْهَا عَمُونَ ﴿٣٠﴾

67. And said who<sup>r</sup> they<sup>z</sup> unbelieved: if we were *tora'ban* (crushed sand) and our fathers [too], are verily we *mukbrajoona*<sup>66</sup> (we be: emerged/resurrected).

وَقَالَ الَّذِينَ كَفَرُوا أَءِذَا كُنَّا تُرَابًا  
وَعَابَاؤُنَا أَنِنَا لَمُخْرَجُونَ ﴿٣١﴾

68. *Laqad* (verily, already and affirmatively) we (had been) promised this, we and our fathers of before; *en* (not) this except the [firsts'] (ancients') fables.

لَقَدْ وَعَدْنَا هَٰذَا نَحْنُ وَعَابَاؤُنَا مِنْ  
قَبْلُ إِنَّ هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٣٢﴾

69. let-say [you<sup>s</sup>]: let-tread you<sup>z</sup> in the land;<sup>w</sup> then let-look you<sup>z</sup> how [was]<sup>67</sup> the criminals' consequence.<sup>w</sup>

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ  
كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٣٣﴾

70. And let-not sadden [you<sup>s</sup>] on them and let-not be [you<sup>s</sup>] in constriction of what they<sup>z</sup> machinate.

وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِمَّا  
يَمْكُرُونَ ﴿٣٤﴾

71. And they<sup>z</sup> say: when (is) this, the promise, *en* (if) you<sup>c</sup> were *ssa'degeena* (always-truth-enforcers).

وَيَقُولُونَ مَتَى هَٰذَا الْوَعْدُ إِنْ كُنْتُمْ  
صَادِقِينَ ﴿٣٥﴾

72. Let-say [you<sup>s</sup>]: *asa* (craving a deed beyond one's

قُلْ عَسَى أَنْ يَكُونَ رَدْفَ لَكُمْ بَعْضُ

<sup>62</sup> This is a figure of speech combined with the Arabic tongue expression "between his or her both hands" means in front of. Additionally, some maintain that the "hands" are symbols of divine Might or Power.

<sup>63</sup> The word "*ayyana*" = "أَيَّانَ" really is "أَيَّ أَوَانٍ أَوْ أَيَّ حِينٍ" but with reverence and magnanimity for whatever "أَيَّانَ" was used for. See معجم النحو which period, a specific and important (momentous) occurrence happen.

<sup>64</sup> The word "*iddaraka*" = "إِدَارَكَ" depicts an exact picture, meaning: the last to know follow and overtake the first one to know until they all are equally knowing in the hereafter.

<sup>65</sup> The word "عمون" is the plural of "عم" versus "عمي" = blind=he who lost his eye-sight. So "عمون" are those who are having blindness of heart or mind, so they cannot find the right or the right way. See الهادي.

<sup>66</sup> The word "*mukbrajoon*" is subjective, masculine, plural noun.

<sup>67</sup> The word "كان" perhaps refers to "واقع، أو حال، أو مال" the corrupters. So it is in masculine.



- means/may) that, *ra'defa* (posteriorly-ensued) for you<sup>b</sup> some (of) which<sup>x</sup> *tasta'ajelo* (seek hastening) you.<sup>z</sup> ﴿٧٢﴾ الَّذِي تَسْتَعْجِلُونَ
73. And verily your<sup>t</sup> Lord (is) surely a munificence possessor over the people; [and,] but most (of) them not thank they.<sup>z</sup> ﴿٧٣﴾ وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ
74. And verily your<sup>t</sup> Lord surely knows what conceals their chests and what they<sup>z</sup> disclose. ﴿٧٤﴾ وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ
75. And not of a *gha'eba'ten* (an utterly-unseen/invisible-she)<sup>y68</sup> in the Heaven<sup>w</sup> and the Earth<sup>w</sup> except in a book manifest. ﴿٧٥﴾ وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ
76. Verily, this The Qur'aan narrates on Israel's sons most (of) which<sup>x</sup> they (are) in it<sup>x</sup> differing they.<sup>z</sup> ﴿٧٦﴾ إِنَّ هَذَا الْقُرْآنَ يَنْصُصُ عَلَى بَنِي إِسْرَءِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ
77. And verily it<sup>x</sup> surely (is) a *budan* (divine-guidance)<sup>x</sup> and a mercy<sup>w</sup> for the believers. ﴿٧٧﴾ وَإِنَّهُ هُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ
78. Verily your<sup>t</sup> Lord judges among them by His rule and He (is) The Mighty, The Omniscient. ﴿٧٨﴾ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ وَهُوَ الْعَزِيزُ الْعَلِيمُ
79. So let-trust [you<sup>s</sup>] on Allah, verily you<sup>g</sup> (are) on the right the manifest. ﴿٧٩﴾ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ
80. Verily you,<sup>g</sup> not (make) hear [you<sup>s</sup>] the deceased and not (make) hear [you<sup>s</sup>] the *ssomma* (deaf people) the *do'ad*<sup>69</sup> (invocation) if they<sup>z</sup> fled/diverged retreaters. ﴿٨٠﴾ إِنَّكَ لَا تَسْمِعُ الْمَوْتَى وَلَا تَسْمِعُ الضَّمَمُ الدُّعَاءَ إِذَا وَلَوْ مَدَّيْنِ
81. And not you<sup>s</sup> surely *hadey* (divinely-guider) the *omya* (blind people) a'n (off) their misguidance-she;<sup>y</sup> en (not) [you<sup>s</sup>] (make/let) hear except whom<sup>p</sup> [he] believes by Our Aya'te<sup>w</sup> (Qur'aanic statements); so they (are) Muslemoona (submitters to Islam). ﴿٨١﴾ وَمَا أَنْتَ بِهَادِي الْعُمَى عَنْ ضَلَالَتِهِمْ إِنْ تَسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ
82. And if befell the say over them,<sup>70</sup> *akhraja* (emerged-/produced) We for them a *dabba'ten*<sup>71</sup> (she-moving-creature), from the Earth<sup>w</sup> talking (to) them: that the mankind were by Our Aya'te<sup>w</sup> (Qur'aanic statements) not *yougenoona* (believe with certitude they<sup>z</sup>). ﴿٨٢﴾ وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ

<sup>68</sup> The “هـ” = “غائبة” in the word “غائبة” is intended for *intensity*. See القرطبي وإعراب القرآن لـ محمود صافي.

<sup>69</sup> The word “دعاء” has several meanings: (1) prayer to Allah, in the sense of supplication (2) the simple calling for the near-by, (3) naming of, or calling by personal name, (4) vocal urging to attain a thing, (5) the simple say of a statement, (6) call for information, (7) torture or torment when suffixed with “on” or upon, (8) invitation, (9) call of angel *Israfeel* to blow in the trumpet for Day of The Judgment, (10) Call of Allah for the folks of Paradise.

<sup>70</sup> The expression “fell the say over them,” is a lofty Arabic *tongue* expression meaning: righted, merited, or became necessary or obligatory to *impose* or *effect* whatever the specific say happens to be.

<sup>71</sup> For lack of a better term I chose a “she-motile-creature” for “دابة,” as a simple “she-creature” (alone) will *not* do, because a “rock” is a “she-creature” but it does not have *apparent* motility.

83. And day We throng of every *Ummaten*<sup>w</sup> (*community-/people*)<sup>w</sup> a drove of whom<sup>p</sup> denies [be] by Our *Aya'te*<sup>w</sup> (*miracles/signs/proofs*) then they *youza'ona* (*are being arrayed they*<sup>z</sup>).

وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا يَمَنَّ  
يَكْذِبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ ﴿٨٣﴾

84. Until if they<sup>z</sup> came, said [He]: have you<sup>c</sup> denied by My *Aya'te*<sup>w</sup> (*Qur'aanic statements*) and not encompassed you<sup>z</sup> by it<sup>w</sup> a knowledge, or what were you<sup>c</sup> working.

حَقَّ إِذَا جَاءُوا قَالَ أَكَذَّبْتُمْ بِآيَاتِي  
وَلَمْ تَحِيطُوا بِهَا عِلْمًا أَمَّاذَا كُنْتُمْ  
تَعْمَلُونَ ﴿٨٤﴾

85. And befell the say on them<sup>72</sup> by what *dhalamo*<sup>73</sup> (*they<sup>z</sup> wronged*); then they pronounce not.

وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا  
يَنْطَفُونَ ﴿٨٥﴾

86. Have not seen they<sup>z</sup> verily We made the night<sup>x</sup> to settle they<sup>z</sup> in it<sup>x</sup> and the *naba'ra* (*between sunrise and sunset*) *mubsseran*<sup>x</sup> (*discernment-enabler*),<sup>x</sup> verily in *tha'leka* (*afar-that-it/that*)<sup>x</sup> surely (are) *Aya'ten*<sup>w</sup> (*miracles/signs-/proofs*) for a believing people.

أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لَيْسَكُنَا  
فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّكَ فِي ذَلِكَ  
لَآيَتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٨٦﴾

87. And day (*to be*) blown in the horn then startled whoever (*are*) in the Heavens<sup>w</sup> and whoever (*are*) in the Earth<sup>w</sup> except whomever willed Allah; and each *a'atan*<sup>x</sup> (*obediently come to*)<sup>x</sup> Him *dakhe'reena* (*they who became contemptible/of no significance*).

وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَتَنْجِعُ مَنْ فِي  
السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ  
شَاءَ اللَّهُ وَكُلُّ أَتَوٍّ دَخِيرٍ ﴿٨٧﴾

88. And [*you*<sup>s</sup>] see the mountains reckon it<sup>x</sup> [*you*<sup>s</sup>] *ja'medatan* (*solid/firmly-fixed*) while it<sup>w</sup> passes, the passing (*of*) the *saba'be*<sup>74</sup> (*gliding-clouds*); Allah's *ssun'a* (*careful-crafting*), Who [He] perfected everything; verily He (*is*) Proficient by what you<sup>z</sup> do.

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ  
مَرَّ السَّحَابِ صُنِعَ اللَّهُ الَّذِي أَنْفَقَ كُلَّ  
شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ ﴿٨٨﴾

89. Whoever came [be] by the *hasanatey*<sup>w</sup> (*meritorious-deed*)<sup>w</sup> so for him *kbayron* (*choicer/superior/worthier*) than it;<sup>w</sup> and they (*are*) from the startle then-day (*are*) *aa'menoona* (*self-safety-securers*).

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ  
فَرَجٍ يَوْمَئِذٍ عَامُونَ ﴿٨٩﴾

90. And whoever came [be] by the *sayye'aa'te* (*demeritorious-deed*)<sup>w</sup> so *kubbat* (*had been upside-down-dropped*)<sup>w</sup> their faces in The Fire;<sup>w</sup>are (*to be*) requited you<sup>z</sup> except what you<sup>c</sup> were working.

وَمَنْ جَاءَ بِالْأَسْفَةِ فَكُنْتُ وَجْهُهُمْ  
فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ  
تَعْمَلُونَ ﴿٩٠﴾

91. Verily only I (*had been*) commanded to worship Lord (*of*) this-she<sup>y</sup> the *baldata's*<sup>w</sup> (*township, Makkah*);<sup>w</sup> Who sanctified it<sup>w</sup> [He] and for Him (*is*) everything; and I (*had been*) commanded to be of the Muslims.

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّكَ هَٰذَا  
الْبَلَدَ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ  
وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٩١﴾

<sup>72</sup> See footnote 70 above regarding "befell the say over them."

<sup>73</sup> See the *Lexicon* attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged."

<sup>74</sup> The word "سحاب" versus "غيم" is that the "سحاب هو ينسحب" i.e. glides itself or the wind pulls or pushes it and make it move. And it's plural of a "سحابة" Whereas the "غيم" appears stationary. انظر اللسان. +





7. And We [revealed]<sup>8</sup> to Mosa's (Moses') mother: to/that let-suckle/nurse<sup>9</sup> him [you<sup>y</sup>]; then if feared<sup>10</sup> [you<sup>y</sup>] on him, then let-throw him [you<sup>y</sup>] in the *yamme* (deep and extended body of salty or sweet water) and let-not [you<sup>y</sup>] fear and let-not [you<sup>y</sup>] sadden; verily We (are) *raddoho*<sup>11</sup> (forthwith returners of/returning him) to you<sup>y</sup> and making him ([We] are) of the *mursaleena* (sent-messengers).

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ  
فَإِذَا خِفْتِ عَلَيْهِ فَكَلِّفِيهِ فِي الْيَمِّ  
وَلَا تَخَافِي وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكِ  
وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ﴿٧﴾

8. Then *ultaghataba*<sup>12</sup> (fortuitously found and picked him up) Pharaoh's folk, to be for them a foe<sup>13</sup> and a *hazanan*<sup>14</sup> (permanent sadness); verily Pharaoh and Hamana and soldiers (of) them both were wrongdoers.<sup>15</sup>

فَالْقَطَطُ عَالٌ مِّنْ فِرْعَوْنَ لَئِنْ لَّهُمْ  
عَدُوٌّ وَحَزَنٌ إِنَّ فِرْعَوْنَ وَهَمَانَ  
وَجُنُودَهُمَا كَانُوا خَاطِئِينَ ﴿٨﴾

9. And said-she<sup>y</sup> Pharaoh's [woman] (i.e. wife): *qurratoaynen*<sup>16</sup> (eye's-cooling for bounteous satisfaction)<sup>w</sup> for me and you;<sup>g</sup> let-not kill him you;<sup>z</sup> *asa* (craving a deed beyond one's means that, may) that [he] benefits us or *nattaketha*<sup>17</sup> ([we] take and make) him a child,<sup>18</sup> while they not perceive.

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنٍ  
لِّي وَلَكَ لَا تَقْتُلُوهُ عَسَىٰ أَنْ يَنْفَعَنَا  
أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ ﴿٩﴾

10. And become *foaa'do* (heart/mind) (of) Mosa's (Moses') mother vacuous, *en* (surely) *ka'dat* (nighed/verged/almost)-she<sup>y</sup> surely discloses/flashs-she<sup>y19</sup> by him *lawla* (had it not been for) that We bound on her heart<sup>20</sup> to be [she] of the believers.

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَرَجًا إِنْ  
كَادَتْ تَلْبَسِي بِهِ لَوْلَا أَنْ  
رَّظَنَّا عَلَىٰ قَلْبِهَا لَتَكُونَ مِنَ  
الْمُؤْمِنِينَ ﴿١٠﴾

11. And said-she<sup>y</sup> to his sister: let-track<sup>w</sup> him [you<sup>y</sup>]; so sighted-she<sup>y</sup> [by] him from<sup>21</sup> aside/afar while they not perceive.

وَقَالَتِ لِأُخْتَيْهِ فَصِّبِي فَبَصُرَتْ بِهِ  
عَنْ جُنْبٍ وَهُمْ لَا يَشْعُرُونَ ﴿١١﴾

<sup>8</sup> The word “أَوْحَى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And “الوحي” is fire or king. See اللسان.

<sup>9</sup> Here “nurse” in its sense of breast-feed, as the text says: “أَرْضِعِيهِ” and not “غَذِيهِ اللَّثْدِي” = “breast-feed him.”

<sup>10</sup> Linguistically the word “خَافَ” carries dual meanings: (1) feared and (2) knew.

<sup>11</sup> The word “رَادُّوهُ” is rooted in “رَدَّ” meaning forthwith returned; example the greeting must be “forthwith returned,” as in: “And when (had) been greeted you<sup>c</sup> by a greeting<sup>w</sup> then let-you<sup>z</sup> greet by better than it<sup>w</sup> or let-you<sup>z</sup> forthwith-return it.” (S4: 86).

<sup>12</sup> The word “الْقَطَطُ” is not merely picked up but fortuitously found and picked up. See اللسان.

<sup>13</sup> The word “عَدُوٌّ” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see اللسان والهادي.

<sup>14</sup> There is *hazan*=حَزْنٌ with fa'tha on the ح and ج=permanent-sadness; and *huznon*=حُزْنٌ with dhammah on the ح=sadness of limited duration. See the Lexicon attached to this Translation for more elaborations.

<sup>15</sup> The word “خَاطِئٌ” = “مَنْ تَعَمَّدَ الْخَطَا” = he who intended to wrong, unlike the “المُخْطِئُ” = he who errs unintentionally. So, “خَاطِئٌ” is a “wronger.” Hence, “خَاطِئِينَ” = wrongdoers.

<sup>16</sup> The statement “قُرَّةُ عَيْنٍ” is a rather lofty and elegant Arabic tongue expression, meaning the eye's tears have “cooled” and ceased to flow and became quiet and still, bounteously rejoicing for what it saw. In other word: the one having such eye became rather happy.

<sup>17</sup> The word “نَتَّخَذَ” from “الِاتِّخَاذُ” which is “اِفْتَعَالٌ” for “الِاتِّخَاذُ” as stated in لسان العرب; therefore “نَتَّخَذَ” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

<sup>18</sup> That is we take and make out of him our own child.

<sup>19</sup> To “disclose” means to reveal the truth about Moses, that he is her son.

<sup>20</sup> The expression “We bound on her heart” is figurative Arabic tongue expression = gave her patience and strengthened her resolve.

<sup>21</sup> See the Lexicon attached to this Translation regarding the various meanings of the preposition عَنْ.

12. And We forbad on him the she-sucklers of before; then said-she<sup>y</sup>: shall/do [I] lead/guide you<sup>b</sup> on a house-folk<sup>w</sup> (to) sponsor him for you<sup>b</sup> while they (are) for him *na'sseboonda*<sup>22</sup> (sincere care-renderers, well-wisher). ﴿١٢﴾
13. So We *radadnabo* (forthwith-retuned him) to his mother *kay* (to/so that) *taqorra*<sup>23</sup> (cool<sup>w</sup> her eye)<sup>w</sup> and [to] not sadden<sup>w</sup> [she]; and to know<sup>w</sup> [she] that Allah's promise (is) right; [and,] but most (of) them not know. ﴿١٣﴾
14. And *lamma* (when/whence) [he] reached his *ashodda*<sup>24</sup> (prime, full mental and physical strengths) and *istawa*<sup>25</sup> ([he] became a: resolver/decider/executer) We accorded him a rule and knowledge; and like *tha'leka* (afar-that-it/that)<sup>x</sup> [We] requite the benefactors. ﴿١٤﴾
15. And [he] entered the city<sup>w</sup> on a period (of) inattention<sup>w</sup> of its<sup>w</sup> folks;<sup>w</sup> then [he] found two men mutually fighting; this (is) of his sect<sup>w</sup>/faction<sup>w26</sup> and this (is) of his foe; so *istaghatha* (sought help of) him who<sup>x</sup> (is) of his sect<sup>w</sup>/faction<sup>w</sup> over that who<sup>x</sup> (is) of his foe;<sup>27</sup> so<sup>28</sup> punched<sup>29</sup> him *Mosa* (Moses) then killed<sup>30</sup> him; said [he]: this (is) a work of the Satan; verily he (is) a foe, misleader, manifester. ﴿١٥﴾
16. Said [he]: my Lord, verily I wronged<sup>31</sup> (to) myself<sup>w</sup> so let-forgive for me [You<sup>s</sup>]; so [He] forgave for قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي

<sup>22</sup> The word “ناصحون” = “naseboon” is plural, masculine, subjective noun. But first the word “نصح” in “ناصحون” in Arabic defines and implies more than its English supposed equivalent “advised.” The Arabic “نصح” = “أخلص” i.e. he sincerely-advised or sincerely-opined the advisee as to what is best for him. However, in English the word “advised” mean given opinion (presumably, not necessarily) as to the best course of action the advisee should take or do. Hence, the qualifying word “sincerely” is necessary to manifest the distinction. May be here “ناصحون” = sincere care-renderers, well-wishers.

<sup>23</sup> See footnote 15 above, regarding the expression “cool-eye.”

<sup>24</sup> The Arabic word “ashudda” = “أشده” translated as [his “prime, full strength”] meaning reached the ideal age of physical and mental strengths.

<sup>25</sup> See the Lexicon attached to this Translation for the meaning of this great and multifaceted word, *istawa*.

<sup>26</sup> The word “شعبة” = “sect/faction” in the sense of a party whose members mutual follow and succor each other.

<sup>27</sup> The word “عدو” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see الهادي واللسان.

<sup>28</sup> Both “ف” in this sentence are “للعطف” = “conjunctives,” see إعراب القرآن لـ محمود صافي.

<sup>29</sup> The word “وكز” = “ضربه بجمع كفه” that is “punched” = “hit with the fist.” See Merriam Webster's Dictionary respectively.

<sup>30</sup> The word “قضى” has more than a dozen meanings, if the subject participle connected to it is Allah, then it means either “decrees/decreed/decreeing,” or “reveals/revealed/revealing.” If the subject participle is a human, then it means: “judges/ends/concludes/completes/finishes/attains” (or the verbal inflections of these verbs). However, followed by a prepositional particle then its meaning derives from that. For example: (a) “قضى عليه” = killed him; (b) “قضى فيه” = rendered a judgment concerning it; (c) “قضى اليه” = revealed to him; (d) “قضى منه” = attained his purpose out of him; (e) “قضى عنه” rendered a service on his behalf. In this great *Ayah*, the meaning is: killed him.

<sup>31</sup> See the Lexicon attached to this Translation for “ظالم” = “فاعل الظلم” = “injustice-doer” and “أظلم” = “wronger.”

him; verily He, He (is) The *Ghafooro* (iterative Forgiver),  
The *Raheemo* (iterative mercy Giver).

فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٦﴾

17. Said [he]: my Lord, for what *an'ama*<sup>32</sup> (had graced bounteously and ennoblingly the most desirable and delighting boons) You<sup>g</sup> on me, so never [I] be a backer/supporter for the criminals.

قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ ﴿١٧﴾

18. So [he] became in the city<sup>w</sup> a fearer/fearfully observing-/waiting; then *edha* (suddenly/surprisingly) who<sup>x</sup> *istanssara* ([he] sought succor) (of) him by yesterday *yestessrek hobo* (loudly-seeking his help); said to him *Mosa* (Moses): verily you<sup>g</sup> surely (are) a *ghaveyyon* (strayer because of fallacious belief which results in disappointment) manifest.

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اَسْتَصْرَعَهُ بِالْأَمْسِ يَسْتَصْرِحُهُ ﴿١٨﴾  
قَالَ لَهُ مُوسَى إِنَّكَ لَغَوِيٌّ مُبِينٌ ﴿١٩﴾

19. So *lamma* (when/whence) [he] wanted to seize by whom<sup>x</sup> he (is) a foe<sup>33</sup> for them both, said [he]: O, *Mosa* (Moses), do [you<sup>s</sup>] want to kill me just-as you<sup>h</sup> killed a self<sup>w</sup> by yesterday; not want [you<sup>s</sup>] except to be [you<sup>s</sup>] a *jabbaran* (vigorous compeller) in the land and *en* (not) [you<sup>s</sup>] want to be [you<sup>s</sup>] of the reconcilers/reformers.

فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا قَالَ يَمْوَسَّى أَتَرِيدُ أَنْ تُقتَلَنِي كَمَا قُتِلْتُ نَفْسًا بِالْأَمْسِ إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ ﴿١٩﴾

20. And came a man from the city's<sup>w</sup> *aqssa* (uttermo-  
end) striding,<sup>34</sup> said [he]: O, *Mosa* (Moses) verily the chiefs (are) conferring by you<sup>g</sup> to kill you;<sup>g</sup> so let-exit [you<sup>s</sup>]; verily I am for you<sup>g</sup> of the (sincere)-advisors.<sup>35</sup>

وَجَاءَ رَجُلٌ مِنْ أَقْصَا الْمَدِينَةِ يَسْعَى ﴿٢٠﴾  
قَالَ يَمْوَسَّى إِنَّكَ أَمْلَأُ يَأْتِمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنَّي لَكَ مِنَ النَّاصِحِينَ ﴿٢١﴾

21. So exited [he] fearer/fearfully watching/observing; said [he]: my Lord *najjeney* (let-iteratively deliver) me [You<sup>s</sup>] from the people the *dha'lemeena*<sup>36</sup> (injustice-doers).

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢١﴾

22. And *lamma* (when/whence) [he] turned-towards *Madyana*<sup>w</sup> said [he]: *asa* (craving a deed beyond one's means that, may) my Lord to *yabdey* ([He] divinely-guides) me the path's center/intent.

وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَى رَبِّي أَنْ يَهْدِيَنِي سَوَاءَ السَّبِيلِ ﴿٢٢﴾

23. And *lamma* (when/whence) *warada* ([he] in-came/arrived)

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ

<sup>32</sup> The word “أنعم” in “أنعمت” denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted. There is no English word to express all the various ideas denoted by “أنعم.” So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting.

<sup>33</sup> The word “عدو” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe.” see الهادي and اللسان.

<sup>34</sup> The word “سعى” has several meanings, depending on the context: (1) “بمعنى عدا دون الشد” i.e. strode = walking with long steps, especially in a hasty or vigorous way, as in this context; (2) “بمعنى مشى أو مضى” i.e. treaded = walk on, over, or along; (3) “عمل باجتهاد” = endeavored, i.e. he made conscientious or concerted effort toward an end; (4) “بمعنى قصد” intentionally treaded. When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “الأم.” See اللسان and الصائر.

<sup>35</sup> The word “ناصحين” is the plural for “ناصح” = advisor of a sincere/genuine/true advice for the recipient's benefit.

<sup>36</sup> The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.” See the Lexicon attached to this Translation.



Madyana's<sup>w</sup> water<sup>x</sup> [he] found on it<sup>x</sup> an Ummatan<sup>w</sup> (gathered public)<sup>w</sup> of the mankind watering;<sup>37</sup> and [he] found of beside/near them<sup>38</sup> two women tadboda'ne<sup>39</sup> (both warding-off); said [he]: what khattbo<sup>40</sup> (serious matter (of) you both; said both: not we water until issue the shepherds; and our father (is) a shakhon (aged) kabeeron (an elder).

أُمَّةٌ مِنَ النَّاسِ يَسْقُونَ وَوَجَدَ  
مِنْ دُونِهِمْ امْرَأَتَيْنِ تَذُودَانِ قَالَ  
مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّى  
يُصْدِرَ الرِّعَاءُ وَأَبُونَا شَيْخٌ  
كَبِيرٌ ﴿٢٨﴾

24. So [he] watered for them both; afterwards [he] turned/diverted to the shade; then said [he]: my Lord, verily I am for what descended You<sup>g</sup> to me of khayren (provision/desirable) (is) a poor.<sup>41</sup>

فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ  
فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ  
خَيْرٍ فَقِيرٌ ﴿٢٩﴾

25. Then came-she<sup>y</sup> (to) him an ehda<sup>42</sup> (lone of/ any-one) (of) both walking<sup>y</sup> [she<sup>y</sup>] on shyness, said she:<sup>y</sup> verily my father invites you<sup>g</sup> to requite you<sup>g</sup> [he] remuneration (for) what you<sup>h</sup> watered for us; then lamma (when / whence) [he] came (to) him and [he] narrated on him the narratives, [he] said: let-not fear [you<sup>s</sup>], you<sup>h</sup> escaped from the people the dha'lemeena<sup>43</sup> (injustice-doers).

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ  
قَالَتْ إِنَّكَ أَبَى يَدْعُوكَ لِجَزْءٍ لَكَ  
أَجْرٌ مَا سَفَيْتَ لَنَا فُلْمًا جَاءَهُ  
وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لَا  
تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٣٠﴾

26. Said-she<sup>y</sup> an ehda<sup>44</sup> (lone/ any-one) (of) both: O, my father, ista'ajer (let-[you<sup>s</sup>] seek-recompensing/ hiring) him; verily khaayra (choicer/ superior/ worthier) (of) whom<sup>p</sup> ista'jara (affirmably recompensed/ hired out) you<sup>h</sup> the strong the trustworthy.

قَالَتْ إِحْدَاهُمَا يَأْتِيَنَّكَ اسْتِجْرَاءُ  
خَيْرٌ مِمَّنْ اسْتَجَرْتَ الْقَوِيُّ الْأَمِينُ ﴿٣١﴾

27. Said [he]: verily I want to wed you<sup>g</sup> ehda<sup>45</sup> (lone/ any-one) (of) my, these<sup>w</sup> two<sup>w</sup> daughters; on that [you<sup>s</sup>] recompense (hire out to) me (for) eight hejajen<sup>w</sup> (lunar-years)<sup>w</sup> and en (if) you<sup>h</sup> concluded ten then (that would be) from endeka (your: own/ munificence); and not want [I] to indurate on you;<sup>g</sup> [you<sup>s</sup>] shall find me, if Allah willed, of the ssa'lebeena (righteous-people).

قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى  
ابْنَتَيْ هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَنِي  
حِجَجٍ فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ  
عِنْدِكَ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ  
سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ  
الصَّالِحِينَ ﴿٣٢﴾

28. Said [he]: tha'leka (afar-that-it/ that)<sup>x</sup> (is) between me and [between] you<sup>g</sup> whichever the twain ajala<sup>46</sup> (term-limits) I finished, then no aggression (is) on me; and Allah on what we say (is) a Custodian.

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا  
الْأَجَلَيْنِ قَضَيْتَ فَلَا عُدْوَانَ عَلَيَّ  
وَاللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ﴿٣٣﴾

<sup>37</sup> The word "يسقون" = watering, whereas "يشربون" = drinking.

<sup>38</sup> The expression "lesser than them" means not on equal footing of competing, as they are "girls" and the others are men of strength and capacity. So, they stand a shorter distance from the source of water.

<sup>39</sup> That is warding off their flocks.

<sup>40</sup> The word "الخطب" refers to "serious matter which involves much discussion."

<sup>41</sup> See the Lexicon attached to this Translation for "فقير" versus "مسكين" = "indigent" versus "poor."

<sup>42</sup> See the Lexicon attached to this Translation regarding "أحدى."

<sup>43</sup> The word "ظالمين" = "the injustice-doers," see the Lexicon attached to this Translation.

<sup>44</sup> See footnote 42 above regarding "أحدى."

<sup>45</sup> Ibid.

<sup>46</sup> The word "الأجل" means term-limit, see اللسان.

29. So *lamma* (*when/whence*) finished *Mosa* (*Moses*) the *ajala*<sup>47</sup> (*term-limit*) and *sara* (*nocturnally treaded [he]*) by his family, [*he*] sensed/perceived from the side of the *Ttoo're* (*mount*) a fire;<sup>w</sup> said [*he*] to his family:<sup>w</sup> *emkotho* (*let-you<sup>z</sup> stay/tarry*), verily I sensed/perceived a fire;<sup>w</sup> *la'alley* (*craving currently unavailable deed that /perhaps*): *aa'teekum<sup>x</sup>* ([*I*] bring/come to you<sup>b</sup>)<sup>x</sup> from it<sup>w</sup> by a tiding or a brand of the fire<sup>w</sup> *la'allakum* (*perhaps you<sup>b</sup>*) *tasstaloona* (*you<sup>z</sup> seek its warmth*).

فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ ۚ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا تَلْعَلِ عَلَيْكُمْ مِنْهَا يُخْرِجُ أَوْ جَذَوْقٌ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴿٢٩﴾

30. Then *lamma* (*when/whence*) *aa'taba<sup>x</sup>* ([*he*] approached-/came to it<sup>w</sup>)<sup>x</sup> [*he*] (*had been*) called from the valley's bank, the *ayma'ne* (*right-side*), in the spot-she<sup>y</sup> the blessed-she<sup>y</sup> from the tree,<sup>w</sup> that O, *Mosa* (*Moses*): verily I am Allah, the worlds' Lord.

فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبْرَكَةِ مِنَ الشَّجَرَةِ أَنْ يَمْوَسَّيْ أَنْ يَمْوَسَّيْ فَإِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴿٣٠﴾

31. And that let-throw [*you<sup>s</sup>*] your<sup>t</sup> staff;<sup>w</sup> so *lamma* (*when/whence*) [*he*] saw it<sup>w</sup> shaking<sup>w</sup> as it<sup>w</sup> were a *jannon*<sup>48</sup> (*a young snake*), [*he*] diverged reversely and not retraced [*he*] his steps; O, *Mosa* (*Moses*) *aqbel* (*let-[you<sup>s</sup>] forwardly-advance*) and let-not fear [*you<sup>s</sup>*]; verily you<sup>s</sup> (*are*) of the *aa'me'neena* (*self-safety-securers*).

وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رَآهَا تُهَلِّلُ كَانَتْهَا جَانًّا وَلَنْ مُدْبِرًا وَلَمْ يُعَقِّبْ يَمْوَسَّيْ أَقْبِلْ وَلَا تَخَفْ إِنَّكَ مِنَ الْأَمِينِ ﴿٣١﴾

32. Let-thread/insert [*you<sup>s</sup>*] your<sup>t</sup> hand<sup>w</sup> into your<sup>t</sup> (*garment's*) bosom; [*it<sup>w</sup>*] egresses white,<sup>w</sup> of other than an ill,<sup>49</sup> and let-embrace [*you<sup>s</sup>*] to you<sup>g</sup> your<sup>t</sup> wing<sup>50</sup> of dread;<sup>51</sup> so *tha'neka*<sup>52</sup> (*here-are-two*) [*twain*] proofs from your<sup>t</sup> Lord to Pharaoh and his chiefs; verily they, were a people *fa'seeqeena*<sup>53</sup> (*rebels/vis-à-vis Allah's command*).

أَسْلَكَ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ وَأَضْمَمَ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ ۖ فَذَانِكَ بُرْهَانَانِ مِنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ ۖ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٣٢﴾

33. Said [*he*]: my Lord, verily I killed of them a self<sup>w</sup> so [*I*] fear/know<sup>54</sup> (*that*) they<sup>z</sup> kill [*me*].<sup>55</sup>

قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ ﴿٣٣﴾

<sup>47</sup> Ibid, regarding "term-limit."

<sup>48</sup> The word "*jann*" = "جان" means: (1) a young snake of the type that is harmless and found in the houses, (2) the father of the Jinn, as Adam is the father of the human, (3) a demon.

<sup>49</sup> That is *not because of leprosy*, see الطبري.

<sup>50</sup> The "*wing*" is the arm, the forearm and the hand, i.e. *from the shoulder to the finger tips*.

<sup>51</sup> That is when *embrace your own wing (by putting your hand on your chest)* the dread will cease. Also *الرهب = الكم*.

<sup>52</sup> The word "*thaneka*" = "ذَانِكَ" is made up of *three* distinct components: the particle "ذَا" which has many meanings, of *relevance* here is *demonstrative* pronoun for the *near*, *animate* and the *inanimate*, and the *second* component is the "نَ، بِكْسَرَةٍ" and "ذَانِ" *not* to be used for the *afar*, except when the "نَ" is "نَ مُشَدَّدَةً" and the *third* component is the "كَ كَافِ الْمَخْطَبِ" the addressee's pronoun. Thus, "*thaneka*" = "ذَانِكَ" meaning: "*here-are-twain*."

<sup>53</sup> See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections.

<sup>54</sup> Linguistically the word "خَفْتُ" carries *dual* meanings: (1) *fear* and (2) *know*. Both meanings could apply.

<sup>55</sup> The letter "نَ" in "يَقْتُلُونَ" by Arabic (*linguistic*) Rule, is called "نُونُ الْوَقَايَةِ أَوْ الْعِمَادِ، حَيْثُ لَا يُسْتَفْنَى عَنْهَا" which precedes the *speaker's* pronoun "يَ." The *speaker's* pronoun "يَ" in "يَقْتُلُونَ" is *omitted*, for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See *إعراب القرآن، لمحمود صافي*.

34. And my brother Haroono (*Aaron*) he (*is*) *afssabo*<sup>56</sup> (*more eloquent*) than me a tongue; so let-send him [You<sup>s</sup>] with me a *red'an*<sup>57</sup> (*supporter*), *yousaddeqoney* (*he affirms what I say as credible*); verily I, [I] fear-/know<sup>58</sup> that they<sup>z</sup> deny [me].<sup>59</sup>

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلَهُ مَعِيَ رِدْءًا يُصَدِّقُنِي ۚ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿٢٨﴾

35. Said [He]: [We] shall harden your<sup>t</sup> arm<sup>60</sup> by your<sup>t</sup> brother and [We] make for both an authority; so not they<sup>z</sup> reach to you both by Our *Aya'te*<sup>w</sup> (*miracles/signs/proofs*) you both and whoever *ettaba'a* ([he] *closely-followed*) you both (*are*) the overcomeers.

قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا أَنْتُمْ وَمَنِ اتَّبَعَكُمُ الْغَالِبُونَ ﴿٢٩﴾

36. Then *lamma* (*when/whence*) came (*to*) them *Mosa* (*Moses*) by Our *Aya'te*<sup>w</sup> (*miracles/signs/proofs*) evidents-they,<sup>y</sup> said they:<sup>z</sup> not this except a magic *muftaran* (*craftily fabricated lie for fraudulent end*), and not we heard by this in our fathers the [firsts].

فَلَمَّا جَاءَهُمْ مُوسَى بِآيَاتِنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا سِحْرٌ مُقَرَّرٌ وَمَا سَكَنَّا بِهَذَا فِي آبَائِنَا الْأُولَى ۚ ﴿٣٠﴾

37. And said *Mosa* (*Moses*): my Lord (*is*) knowinger by whom<sup>p</sup> [he] came by the *buda* (*divine-guidance*) from *endehe* (*by His: munificence/Rule*); and who<sup>p</sup> (*is to*) be for him the home's<sup>w</sup> (*Hereafter's/world's*) consequence;<sup>w</sup> verily not prosper the *dha'lemoona*<sup>61</sup> (*injustice-doers*).

وَقَالَ مُوسَى رَبِّي أَعْلَمُ بِمَنْ جَاءَ بِالْهُدَىٰ مِنْ عِنْدِيهِ ۖ وَمَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ ۖ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٣١﴾

38. And said Pharaoh: O, you the chiefs not I knew for you<sup>b</sup> of an *elaben* (*a deity*) other than me; so let-kindle for me, O, *Hamano* over the mud, so let-[you<sup>s</sup>] make for me an edifice; *la'alley* (*perhaps I*) *atta'leo*<sup>62</sup> ([I] *ascend to observe*) [to] *Mosa's* (*Moses's*) *ela'he* (*deity*); and verily [I] presume him of the liars.

وَقَالَ فِرْعَوْنُ بِآيَاتِهَا أَلَمْلَأْ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهِ غَيْرِي فَأَوْقِدْ لِي يَهْمَنُ عَلَى الطِّينِ فَاجْعَلْ لِي صَرْحًا لَعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ ﴿٣٢﴾

39. And *istakbara*<sup>63</sup> ([he] *affirmed his prideful haughtiness*) he and his soldiers in the land<sup>w</sup> by other than the right; and presumed they<sup>z</sup> that they (*are*) to Us not (*to be*) returned.

وَأَسْتَكْبَرُوا هُوَ وَجُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ ﴿٣٣﴾

40. So We took him and his soldiers; then *nabathna* (*We slightly-cast*) them in the *yamme*<sup>\*</sup> (*deep and extended body of sweet water or salty*); so let-look [you<sup>s</sup>]

فَأَخَذْنَاهُ وَجُودَهُ ۖ فَنَبَذْنَاهُمْ فِي الْيَمِّ ۖ فَانظُرْ كَيْفَ كَانَ

<sup>56</sup> The word "افصح" is a comparative superlative for which there is no English equivalent *per se*. So, to express the idea of "افصح," one must add the word "more" parenthetically, as "more" is not explicitly stated in the text.

<sup>57</sup> The word "الردء" = "المعين" that is "supporter." See اللسان.

<sup>58</sup> See footnote 54 above regarding fear/know.

<sup>59</sup> See footnote 55 above only here regarding يَكْذِبُونَ.

<sup>60</sup> The expression "شَدَّ عَضُدَهُ" = "barded his arm" is an Arabic tongue expression meaning strengthened him.

<sup>61</sup> The "ظالمون" = "the injustice-doers," as "الظلم" = "injustice."

<sup>62</sup> The word "اِطَّلَعَ" has many meanings, relevant among for this context is "علا" = ascend. Clearly this is for the purpose of observing.

<sup>63</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

\* The word يَم = yamm means a body of extended sweet or salty water. In this case, the Nile, is a sweet body of water.



how [was] the *dha'lemeena's*<sup>64</sup> (injustice-doers') consequence.<sup>w</sup>

عَقِبَةُ الظَّالِمِينَ ﴿٤١﴾

41. And We made them *a'emmata* (principals/leaders), they<sup>z</sup> invite to The Fire<sup>w</sup> and The *Qeyamatey's*<sup>w</sup> (Judgment's) Day not (to be) succored they.<sup>z</sup>

وَجَعَلْنَاهُمْ أَيْمَةً يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ ﴿٤١﴾

42. And We ensued them in this world<sup>w</sup> a curse<sup>w</sup> and The *Qeyamatey's*<sup>w</sup> (Judgment's) Day they (are) of the *magboheena* (ones that are most vile).

وَاتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ ﴿٤٢﴾

43. And *laqad* (verily, already and affirmatively) *aa'tayna* (We accorded/gave) *Mosa* (Moses) the book from after what We (had) perished the generations the first;<sup>w</sup> evidences-persuaders<sup>w</sup> for the mankind and a *hudan* (divine-guidance)<sup>x</sup> and a mercy;<sup>w</sup> *la'allā* (craving currently unavailable deed that, perhaps) they bethink they.<sup>z</sup>

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَى بَصَائِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٣﴾

44. And not you<sup>c</sup> were by the west side *edh* (when-/while) We judged/charged/revealed to *Mosa* (Moses) the matter and not you<sup>c</sup> were of the witnesses.

وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَى مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ ﴿٤٤﴾

45. [And,] but We established generations; then prolonged on them the age; and not you<sup>h</sup> were *tha'weyan* (lengthily abiding) in *Madhyana's* folks<sup>w</sup> reciting on them Our *Aya'te*<sup>w</sup> (messages); [and,] but We were senders.

وَلَكِنَّا أَنْشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ وَمَا كُنْتَ ثَاوِيًا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ آيَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ ﴿٤٥﴾

46. And not you<sup>h</sup> were by the *Ttoo're's* (Mount's) side *edh* (when/since) We called; [and,] but a mercy<sup>w</sup> from your<sup>t</sup> Lord, to [you<sup>s</sup>] warn a people not *ata*<sup>x</sup> (approached/came to) them of a warner of before you;<sup>g</sup> *la'allā* (craving currently unavailable deed that, perhaps) they bethink they.<sup>z</sup>

وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِنْ رَحْمَةً مِنْ رَبِّكَ لِتُنْذِرَ قَوْمًا مِمَّا أَتَتْهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٦﴾

47. And *lawla* (why have not) that betides them a disaster<sup>w</sup> for what advanced<sup>w</sup> their hands,<sup>w</sup> then they<sup>z</sup> say: our Lord *lawla* (why did not) You<sup>c</sup> sent (to) us a messenger; so *natta'be'o* ([we] closely-follow) Your<sup>t</sup> *Aya'te*<sup>w</sup> (messages) and [we] be of the believers.

وَلَوْلَا أَنْ تُصِيبَهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٤٧﴾

48. Then *lamma* (when/whence) came (to) them the right from *enda* (by munificence from/by Rule from) Us, they<sup>z</sup> said: *lawla* (why have not) *oteya* ([he] had been accorded) like what *oteya Mosa* (Moses); have [and]<sup>65</sup>

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أَوْفَىٰ مِثْلَ مَا أَوْفَىٰ مُوسَىٰ أَوْلَمْ يَكْفُرُوا بِمَا أَوْفَىٰ مُوسَىٰ مِنْ

<sup>64</sup> The word “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.” See the *Lexicon* attached to this Translation.

<sup>65</sup> The Arabic interrogative-castigatory particle “أولم” (implying negation) is made up of three parts (أ), (و), (لم) “أولم,” meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) =

not unbelieved they<sup>z</sup> by what *Mosa* (*Moses*) *oteya* of before; said they:<sup>z</sup> twain magics<sup>66</sup> mutually backed; and said they:<sup>z</sup> verily we by each (*are*) unbelievers.

قَبَّلُوا قَالُوا سِحْرَانِ تَظَاهَرَا وَقَالُوا  
إِنَّا بِكُلِّ كَافِرٍ ۖ

49. Let-say [*you*<sup>s</sup>]: then *eeto* (*let-bring/come you*<sup>z</sup>) by a book from *ende* (*by munificence of/by Rule of*) Allah *abda* (*more divinely-guided*) than them both, *attabe'ao* ([I] *closely-follow*) it<sup>x</sup> *en* (*if*) you<sup>c</sup> were *ssadeqeena* (*always-truth-enforcers*).

قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِندِ اللَّهِ هُوَ  
أَهْدَىٰ مِنْهُمَا أَتَّبَعُهُ إِنْ كُنْتُمْ  
صَادِقِينَ

50. Then *en* (*if*) not *yestajebo*<sup>67</sup> (*they*<sup>x</sup> *compliantly-answer*) for you<sup>g</sup> then let-know [*you*<sup>s</sup>] verily only *yattabe'aona* (*closely-followed they*<sup>z</sup>) their *ahwa* (*tendentious likings*); and who<sup>a</sup> (*is*) *adhallo*<sup>68</sup> (*more astray*) than whom<sup>p</sup> *ettaba'a* ([*he*] *closely-followed*) his *hawa*<sup>69</sup> (*tendentious liking*) by other than a *hudan* (*divine-guidance*) from Allah; verily Allah *yahdey* (*divinely-guides*) not the people the *dha'lemeena*<sup>70</sup> (*injustice-doers*).

فَإِنْ لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا  
يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنْ  
اتَّبَعَ هَوَاهُ يَغْيِرْ هُدَىٰ مِّنَ اللَّهِ  
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

51. And *laqad* (*verily, already and affirmatively*) We conveyed for them the say; *la'alla* (*craving currently unavailable deed that, perhaps*) they bethink they.<sup>z</sup>

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ  
يَتَذَكَّرُونَ

52. Whom<sup>f</sup> *aa'taynahum* (*We accorded/gave them*) the book of before it<sup>x</sup> they (*are*) by it<sup>x</sup> believe they.<sup>z</sup>

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِن قَبْلِهِ هُمْ  
بِهِ يُؤْمِنُونَ

53. And if (*to be*) recited on them, they<sup>z</sup> said: *aa'manna* (*we believed*) by it,<sup>x</sup> verily it<sup>x</sup> (*is*) the right from our Lord; verily we, we were of before it<sup>x</sup> Muslims.

وَإِذَا يَتْلَىٰ عَلَيْهِمْ قَالُوا ءَامَنَّا بِهِ إِنَّهُ الْحَقُّ  
مِن رَّبِّنَا إِنَّا كُنَّا مِن قَبْلِهِ مُسْلِمِينَ

54. Those *youa'tona* (*are to be accorded*) their recompense twice by what *ssabaro* (*they held on patiently*); and they<sup>z</sup> forestall by the *hasana'te*<sup>w</sup> (*meritorious-deed*)<sup>w</sup> the *sayyeata*<sup>w</sup> (*demeritorious-deed*)<sup>w</sup> and of what We provided them they<sup>z</sup> expend.

أُولَٰئِكَ يُؤْتَوْنَ أَجْرُهُم مَّرَّتَيْنِ بِمَا  
صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ الْسَّيِّئَةَ  
وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

55. And if heard they<sup>z</sup> the frivolity<sup>x</sup> they<sup>z</sup> shunned a'n (*off*) it<sup>x</sup> and said they:<sup>z</sup> for us our works and for you<sup>b</sup> your<sup>n</sup> works; peace (*be*) on you<sup>b</sup> not *nabtaghey*

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ  
وَقَالُوا لَنَا أَعْمَلْنَا وَلَكُمْ أَعْمَلُكُمْ

= (and) component is (و) of coupling which normally commences the sentence. However, because there is an *interrogative* particle which takes *precedence* for beginning a sentence. It implies why they have *not* done proper examination of all the facts and considered the proper decision accordingly. See the *Lexicon* attached to this Translation for elaboration.

<sup>66</sup> The word “سِحْرَانِ” = “magics,” could refer to *The Torah* and *The Euangelion*, or *The Torah* and *The Qur'aan*, or *Moses* and *Aaron* or *Moses* and *Mohammad*, peace be on both, or *Jesus* and *Mohammad*, peace be on both, see *الطبري*.

<sup>67</sup> The word “يَسْتَجِيبُوا” is rooted in “اِستجاب,” meaning: *favorably/compliantly answered*, not just *answered*. See *الهادي*.

<sup>68</sup> The word “أَضَلُّ” = “adhallo” is a *superlative* adjective for “strayer” for which there is no English equivalent.

<sup>69</sup> The word “هُوَى” is plural of “أَهْوَاءُ” translated as “(tendentious) liking,” which in and of itself could be good or bad noble or vile. The Messenger (SAWS) says that believe not anyone of you until his “هُوَى” agrees with what I came with, i.e. the *Qur'aan* and *Hadeeth*.

<sup>70</sup> The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice.” See the *Lexicon* attached to this Translation.

([we] earnestly quest) the *jabileena*<sup>71</sup> (they who act ignorantly or incorrectly). ﴿٥٥﴾ سَلَّمَ عَلَيْكُمْ لَا نَبْنِي الْجَاهِلِينَ

56. Verily you<sup>g</sup> not *tabdey* (divinely-guide) whom<sup>p</sup> you<sup>h</sup> liked; [and,] but Allah *yahdey* (divinely-guides) whom<sup>p</sup> [He] wills; and He (is) knower by the *muhtadeena*<sup>72</sup> (they who are being divinely-guided). ﴿٥٦﴾ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

57. And they<sup>z</sup> said: *en (if) natta'be'ao* ([we] closely-follow) the *buda* (divine-guidance) with you<sup>g</sup> we (would be) abducted/snatched from our land;<sup>w</sup> have [and] not [We] enabled / established<sup>73</sup> for them a sacred sanctuary, (to be/being) brought to it<sup>x</sup> every thing's the *thamarato*<sup>w</sup> (yields/crops)<sup>w</sup> a *rez'qan*<sup>x</sup> (victuals for sustenance)<sup>x</sup> from *ladona*<sup>74</sup> (directly and possessively from Us); [and,] but most (of) them know not. ﴿٥٧﴾ وَقَالُوا إِنْ نَتَّبِعِ الْهُدَى مَعَكَ نُخْطَفُ مِنْ أَرْضِنَا أَوْ لَمْ نُمْكِنْ لَهُمْ حَرَمًا ءَامِنًا يُجِئَ إِلَيْهِ ثَمَرُ كُلِّ شَيْءٍ رِزْقًا مِنْ لَدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

58. And how-many<sup>75</sup> We devastated of a village<sup>w</sup> [it<sup>w</sup>] extravagated its<sup>w</sup> living;<sup>w</sup> so *telka*<sup>w</sup> (she-that-afar-it / those)<sup>w</sup> (are) their dwellings, not dwelt from after them except a few; and We were the Heirs. ﴿٥٨﴾ وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا فَإِنَّكَ مَسْكُونُهُمْ لَمْ تُسْكَنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا وَكُنَّا نَحْنُ الْوَارِثِينَ

59. And not [was] your<sup>t</sup> Lord *Mubleka* (devastator of) the villages<sup>w</sup> until [He] missioned<sup>76</sup> in its<sup>w</sup> mother (mother of villages= Mekka) a messenger<sup>x</sup> (to) recite [be] on them Our *Aya'te*<sup>w</sup> (messages); and We were not perishing the villages,<sup>w</sup> except that their folks<sup>w</sup> (were) *dha'lemoona* (injustice-doers). ﴿٥٩﴾ وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَى حَتَّى يَبْعَثَ فِي أُمِّهَا رَسُولًا يَتْلُو عَلَيْهِمْ ءَايَاتِنَا وَمَا كُنَّا مُهْلِكِي الْقُرَى إِلَّا وَأَهْلُهَا ظَالِمُونَ

60. And not *oteytom* (you<sup>z</sup> had been accorded) of a thing, so a *mata'ao*<sup>77</sup> (resource for a transitory worldly delight) (of) the life<sup>w</sup> (of) the world<sup>w</sup> and its<sup>w</sup> adornment;<sup>w</sup> and what (is) *enda* (by munificence of/ by Rule of) Allah (is) *khayron* (choicer/superior/worthier) and *abqa*<sup>78</sup> (more abiding); do then not reason you.<sup>z</sup> ﴿٦٠﴾ وَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَّعَ الْحَيَوةَ الدُّنْيَا وَزَيَّنَّاهَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى أَفَلَا تَعْقِلُونَ

<sup>71</sup> The word “جاهلين”=“jabeleena” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in something contrary to reality, (3) did a thing not correct. So the “jabiloona” are they who act ignorantly or incorrectly.

<sup>72</sup> See the Lexicon attached to this Translation for “muhtadee” and its plural “muhtadoon” / “muhtadeen.”

<sup>73</sup> The word “مَتْنٌ” in “نَمَكْنُ,” means “found” or “established.” It also means “enabled” or “empowered.” Clearly, the English word “established” does not imply or connote the same as “مَتْنٌ” per se.

<sup>74</sup> The word “لَدُنْ” is closer than “عِنْدَ” as you can say: “عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ,” thus, “لَدُنْ” which closer spatially and more specific. So, “directly and possessively from” (Us) seems to indicate such closeness. See the *اللسان*.

<sup>75</sup> The word “كَمْ” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long.”

<sup>76</sup> The word “بَعَثَ” carries several meanings, among them: sent, missioned, arouse, resurrected, awoken, and prompted.

<sup>77</sup> The word “مَتَاعٌ”=“mata'aon” is rooted in the word “مَتَعَ” = “matta'a” with many meanings, among them: resources of transitory worldly delight. See Lexicon attached to this Translation for more elaboration.

<sup>78</sup> The word “أَبْقَى” is a superlative adjective meaning: more abiding. It has no English equivalent per se.



61. Is then whom<sup>P</sup> We promised him a promise *hasanan* (ultimate meritorious deed), so he (is) meeting it,<sup>x</sup> as whom<sup>P</sup> *matta'anabo* (We let him relish the transitory worldly delight) a *mata'a*<sup>79</sup> (resource for a transitory worldly delight) (of) the life<sup>w</sup> (of) the world;<sup>w</sup> afterwards he (is) The *Qeyamatey's*<sup>w</sup> (Judgment's) Day<sup>x</sup> of the *mubdha'reena*<sup>80</sup> (those that are made present predeterminedly vis-à-vis time and place).
62. And Day [He] calls them; then says [He]: where (are) My partners, whom<sup>r</sup> you<sup>c</sup> were claiming.
63. Said who<sup>r</sup> righted on them the say: (O,) our Lord; these, whom<sup>r</sup> *aghawayna*<sup>81</sup> (we indulgently strayed and were disappointed as being culpable), *aghawryna* them we just-as *ghawayna* (we indulgently strayed and were disappointed as being culpable); we absolved (our-selves) to You;<sup>g</sup> not they<sup>z</sup> were *eyyana*<sup>82</sup> (indeed particularizing us) worshipping they.<sup>z</sup>
64. And (had been) said: let-invoke you<sup>z</sup> your<sup>n</sup> partners; then they<sup>z</sup> invoked them; then not *yestajeebo*<sup>83</sup> (they<sup>z</sup> compliantly-answer) for them; and they<sup>z</sup> saw the torment, had that they were *yahtadoona* (who are being divinely-guided they<sup>z</sup>).
65. And day [He] calls/summons them, then says [He]: what *tha* (on earth/have) answered you<sup>c</sup> the *mursaleena* (sent-messengers).
66. Then blinded<sup>84</sup> on them the *anba'o*<sup>85</sup> (significant-and-availing-news) then-day so they (are) not mutually querying they.<sup>z</sup>
67. Then as-to whom<sup>P</sup> [he] repented and [he] believed and [he] worked righteously, so *asa* (craving a deed beyond one's means that/may) that [he] be of the thrivers.
68. And your<sup>t</sup> Lord creates whatever<sup>86</sup> [He] wills and [He] chooses; not [was] for them the choice;<sup>w</sup> *Subhana*<sup>87</sup> (hallowedly and marvelously Allah is deemed

<sup>79</sup> See footnote 77 above regarding “متاع”=“mata'aon.”

<sup>80</sup> The word “mubdharoon” is plural of “mubdhar,” masculine, singular objective noun meaning: made present. However, such plural sense almost always despite their wish to be present.

<sup>81</sup> The word “غوى” = “انهمك في الضلال و خسر” see اللسان. So he indulgently strayed and was disappointed for being so culpable.

<sup>82</sup> The word “إيانا” = “إداة توكيد لضمير منصوب” = an article of intensity for an objective pronoun.

<sup>83</sup> The word “يستجيبوا” is rooted in “استجاب,” meaning: favorably/ compliantly answered, not just answered. See الهادي.

<sup>84</sup> That is the “anba'a” had hidden or were not available to them, i.e. they were confused.

<sup>85</sup> See the Lexicon attached to this Translation for “naba'a.”

<sup>86</sup> The particle “ما” is “إسم أو أداة شرط” = conditional noun/particle; or “ما” = “إسم موصول” = connective noun meaning that which. See لاهميد الحلب وإعراب القرآن، لمحمود صافي.

<sup>87</sup> The word “subhana”= “سبحان” has no English equivalent. Wherever this word, or its grammatical inflections=

*transcending all defects and that everything solemnly stands in awe and utmost consecration of Allah and ta'aala (ever elevated [He]) amma (regarding) what they<sup>z</sup> partner (other deities).*

وَتَعْلَىٰ عَمَّا يُشْرِكُونَ ﴿١٨﴾

69. And your<sup>t</sup> Lord knows what conceal their chests and what they<sup>z</sup> disclose.

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿١٩﴾

70. And He (*is*) Allah, no an *elaba* (a deity) except Him; for Him (*is*) the praise in the First-she<sup>y88</sup> and the Last-she;<sup>y</sup> and for Him (*is*) The Rule and to Him (*to be*) returned you.<sup>z</sup>

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٠﴾

71. Let-say [*you*<sup>s</sup>]: have seen you<sup>c</sup> en (*if*) made Allah on you<sup>b</sup> the night everlastingly to The *Qeyamatey's*<sup>w</sup> (Judgment's) Day, which<sup>x</sup> an *elabon* (a deity) other than Allah *yaátey* (comes/ brings to) you<sup>b</sup> by a light; do then not hear you.<sup>z</sup>

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَمَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ بِأَنبَاءِكُمْ بَضِيئًا أَفَلَا تَسْمَعُونَ ﴿٢١﴾

72. Let-say [*you*<sup>s</sup>]: have seen you<sup>c</sup> en (*if*) made Allah on you<sup>b</sup> the *naba'ra* (between sunrise and sunset) everlastingly to The *Qeyamatey's*<sup>w</sup> (Judgment's) Day, which<sup>x</sup> an *elabon* (a deity) other than Allah *yaátey* (comes/ brings to) you<sup>b</sup> by a night to repose/quiet you<sup>z</sup> in it;<sup>x</sup> do then not discern you.<sup>z</sup>

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَمَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ بِأَنبَاءِكُمْ لَيْلٍ تَسْكُنُونَ فِيهِ أَفَلَا تُبْصِرُونَ ﴿٢٢﴾

73. And of His mercy<sup>w</sup> [He] made for you<sup>b</sup> the night and the *naba'ra* (between sunrise and sunset) to quiet/repose in it<sup>x</sup> and to *tabtagbo*<sup>89</sup> (earnestly-quest you<sup>z</sup>) His munificence; and *la'alla* (craving currently unavailable deed that, perhaps) you<sup>b</sup> thank you.<sup>z</sup>

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٢٣﴾

74. And day [He] calls/summons them then says [He]: where (*are*) my partners, whom<sup>r</sup> you<sup>c</sup> were claiming.

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٢٤﴾

75. And we wrested of every *Ummaten*<sup>w</sup> (people/community)<sup>w</sup> a witnesser/testifier then We said: *bato* (clamorously expressing let-bring) your<sup>n</sup> proof; then they<sup>z</sup> knew that the right (*is*) for Allah and strayed a'n (*off*) them what they<sup>z</sup> were *yastarona* (they<sup>z</sup> craft a lie for fraudulent end).

وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٥﴾

= (such as “سُبْحَانُكَ” or “سُبْحَانَهُ”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render “subhanda”= “سُبْحَانُ” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

<sup>88</sup> That is “the First-she<sup>y</sup>=the world and “the Last-she<sup>y</sup>= the Hereafter.”

<sup>89</sup> The word “ابْتَغَى”= “طَلَبَ حَثِيثًا” meaning: earnestly quested.

76. Surely *Qaroona* [was] of *Mosa's* (*Moses*) people then [he] transgressed on them; and *aa'taynaho* (*We accorded him*) of the treasures [which<sup>a</sup>] its<sup>x</sup> keys surely<sup>90</sup> (*would*) burden by the league<sup>w</sup> possessing the strength;<sup>w</sup> *edh* (*when/since*) said for him his people, let-not jubilate [*you*<sup>s</sup>]; verily Allah loves not the *fa'reheena* (*they who exult*).

﴿٧٦﴾ إِنَّ قُرُونًا كَانَتْ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ ۖ وَأَوَيْنَهُ مِنَ الْكُفْرِ مَا إِنْ مَفَاتِحَهُ لِنُؤْأ بِالْعَصْبَةِ أُولَى الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ﴿٧٦﴾

77. And *ebtagh* (*let-earnestly-quest* [*you*<sup>s</sup>]) in what *aa'taka* (*gave/accorded you*<sup>s</sup>) Allah the home<sup>w</sup> (*of*) the Hereafter;<sup>w</sup> and let-not forget [*you*<sup>s</sup>] your<sup>t</sup> lot of the world;<sup>w</sup> and *ahsen* (*let-[you*<sup>s</sup>] *render: meritorious-deed/say*) just-as *absana* ([He] rendered meritorious-deed) Allah to you;<sup>g</sup> and let-not desire [*you*<sup>s</sup>] the corruption in the Earth;<sup>w</sup> verily Allah loves not the corrupters.

وَأَبْتِغْ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ ۖ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا ۖ وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ ۖ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾

78. Said [he]: verily only *oteytaho* ([I] had been accorded it<sup>x</sup>) over a knowledge I have; has [and] not known [he] that Allah *qad* (*already and affirmatively*) [He] perished of before him of the generations who<sup>p</sup> (*were*) harder (*in*) strength<sup>w</sup> than him and more gathering; and not (*to be*) questioned *a'n* (*regarding*) their offenses the criminals.

قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي ۖ أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَكَثْرَ جَمْعًا ۚ وَلَا يُسْأَلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ ﴿٧٨﴾

79. Then emerged [he] on his people in his adornment<sup>w</sup>-/trim;<sup>w</sup> said who<sup>r</sup> they<sup>z</sup> want the life<sup>w</sup> (*of*) the world:<sup>w</sup> O, *yalayta* (*O, our longing is*) for us like what *oteya* (*had been accorded*) *Qaroono*; verily he (*is*) surely possessor (*of*) a great fortune.

فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ ۚ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قُرُونُ إِنَّهُمْ لَذَوُحْظٍ عَظِيمٍ ﴿٧٩﴾

80. And said they<sup>z</sup> who<sup>r</sup> *oto* (*had been accorded*) the knowledge: *waylakum* (*woebegone for you*<sup>b</sup>); Allah's reward (*is*) *khayron* (*choicer/superior/worthier*) for whom<sup>p</sup> [he] believed and [he] worked righteously; and not *youlqqaba* (*instructed it<sup>w</sup>/receive it<sup>w</sup>*) except the *ssa'beroona* (*people of patience*).

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ تَوَابُ اللَّهِ خَيْرٌ لِمَنْ ءَامَنَ وَعَمِلَ صَالِحًا وَلَا يُلْقَاهَا إِلَّا الصَّابِرُونَ ﴿٨٠﴾

81. Then We imploded by him and by his home<sup>w</sup> the land<sup>w</sup>/ground;<sup>w</sup> so not [was] for him of a *fe'a'ten*<sup>w</sup> (*band/party/group*)<sup>w</sup> to succor him of lesser than-/without Allah and not [was] [he] of the victors.

فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ ۚ وَمَا كَانَتْ مِنَ الْمُغْتَصِرِينَ ﴿٨١﴾

82. And became who<sup>r</sup> they<sup>z</sup> longed (*for*) his place by yesterday saying: *wayka'anna* (*and as woebegone*), Allah *yabsotto* ([He] swells/expands) the *rez'qa*<sup>x</sup> (*provision-/victuals for sustenance*)<sup>x</sup> for whom<sup>p</sup> [He] wills of His

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيُكَادُّ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ ۚ

<sup>90</sup> The particle "ما" is, and Allah knows best, for intensity.



*eba'de* (worshippers/submitters/slaves) and [He] straitens; *lanla* (had it not been for) that *manna*<sup>91</sup> ([He] graced His boon<sup>w</sup>) Allah on us, surely [He] (would have) imploded by us; *wayka'anna* it<sup>x92</sup> not thrive the unbelievers.

وَيَقْدِرُ لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا وَيُكَانَهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿٨٢﴾

83. *Telka*<sup>w</sup> (she-that-afar-it<sup>w</sup>/it<sup>w</sup>) (is) the home<sup>w</sup> (of) the Hereafter;<sup>w</sup> We make it<sup>w</sup> for whom<sup>r</sup> neither want they<sup>z</sup> a loftiness in the Earth<sup>w</sup> and nor a corruption; and the *aa'gebato*<sup>w</sup> (consequence<sup>w</sup>) (is) for the *muttaqeena* (they who reverentially guard against Allah's displeasure).

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿٨٣﴾

84. Whoever [he] came by the *hasanatey*<sup>w</sup> (meritorious-deed)<sup>w</sup> so for him *kbayron* (superior/worthier) than it;<sup>w</sup> and whoever [he] came by the *sayye'a'te*<sup>w</sup> (demeritorious-deed) then not (to be) requited whom<sup>r</sup> worked they<sup>z</sup> the misdeeds except by what they<sup>z</sup> were working.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٨٤﴾

85. Verily Who ordained/decreed on you<sup>g</sup> The Qur'aan<sup>x</sup> surely [He] (is) *raddoka* (forthwith-returning-/returner (of) you<sup>g</sup>) to an appointment; let-say [you<sup>s</sup>]: my Lord (is) knowinger, whoever [he] came by the *huda* (divine-guidance) and whoever he (is) in a misguidance manifester.

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَىٰ مَعَادٍ قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٨٥﴾

86. And not you<sup>h</sup> were hoping that (to be) cast to you<sup>g</sup> The Book except a mercy<sup>w</sup> from your<sup>t</sup> Lord; so let-not assuredly be [you<sup>s</sup>] a backer/supporter for the unbelievers.

وَمَا كُنْتُمْ تَرْجَوْنَ أَنْ يُلْقَىٰ إِلَيْكُمُ الْكِتَابُ إِلَّا رَحْمَةً مِنْ رَبِّكَ فَلَا تَكُونُوا ظَهَرَ لِلْكَافِرِينَ ﴿٨٦﴾

87. And let not assuredly repel you<sup>g93</sup> a'n (off) Allah's *Aya'te*<sup>w</sup> (Qur'aanic statements) after *edh* (since) [it<sup>w</sup>] *unze'lat* (had been descended-they<sup>vm</sup>) to you;<sup>g</sup> and let-invite [you<sup>s</sup>] to your<sup>t</sup> Lord and let not assuredly be [you<sup>s</sup>] of the *mushbrekeena* (he-they who partner deities with Allah/he-polytheists).

وَلَا يَصُدُّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ وَأَنْذِرْ إِلَىٰ رَبِّكَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿٨٧﴾

88. And let-not invoke [you<sup>s</sup>] with Allah, another *elahan* (a deity); no other an *elaha* (a deity) except Him; everything (is) *ha'lekon*<sup>94</sup> (expiress/perishing) except His Face;<sup>95</sup> for Him (is) the Rule and to Him you<sup>z</sup> (are to be) returned.

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾

<sup>91</sup> The word “مَنَّ” in “يَمَنَّ” means “نِعْمَةً يُنْعِمُهَا” That a “boon He graces it.”

<sup>92</sup> The particle “هـ” in “وَيُكَانَهُ” refers to the truth, i.e. the indisputable fact that thrive not the unbelievers.

<sup>93</sup> That is the unbelievers, or the polytheists.

<sup>94</sup> The word “ha'lekon” is subjective, masculine, singular noun meaning: he who perishes/expires.

<sup>95</sup> That is His Entity, His Self. +

آياتها  
69  
Ayahسُورَةُ الْعَنْكَبُوتِ  
Surato Al'Ankaboot  
(The Spider)ترتيبها  
29  
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*1. *Alif. Lam. Meem.*<sup>1</sup>

الم

2. Have reckoned the mankind that they<sup>z</sup> (be) left to say they<sup>z</sup> we believed while they (are) not (to be) essayed they.<sup>z</sup>أَحْسَبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا  
ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ3. And *laqad* (verily, already and affirmatively) We essayed whom<sup>r</sup> of before them; so surely assuredly<sup>2</sup> knows Allah who<sup>r</sup> ssadago (always enforced the truth they<sup>z</sup>) and surely assuredly (to) know [He] the liars.وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ  
اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ4. Or reckoned who<sup>r</sup> work they<sup>z</sup> the *sayye'aa'te*<sup>w</sup> (demeritorious-deeds)<sup>w</sup> to surpass Us; fouled what they<sup>z</sup> rule.أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ  
أَنْ يَسْبِقُونَا سَاءَ مَا يَحْكُمُونَ5. Whoever [was] *yarjo*<sup>3</sup> (fears/hopes-for [he]) Allah's *leqa'a* (meeting) then verily Allah's *ajala*<sup>4</sup> (term-limit) (is) surely *aa'ten*<sup>x</sup> (approaching/coming);<sup>x</sup> and He (is) The *Sameeo*<sup>5</sup> (The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer), The Omniscient.مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنْ أَجَلَ اللَّهُ  
لَا إِلَهَ إِلَّا هُوَ السَّمِيعُ الْعَلِيمُ6. And whoever *jahada* (he had exerted his utmost mental, physical and possessional efforts fighting/striving in Allah's cause), so verily only *yujahedo* (he makes *jahada*) for himself;<sup>w</sup> verily, Allah (is) surely Rich, a'n (regarding) the worlds.وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ  
اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ7. And who<sup>r</sup> believed they<sup>z</sup> and worked the righteous-work<sup>w</sup> they<sup>z</sup> surely assuredly<sup>6</sup> [We] expiate a'n (off) them their *sayye'aa'te*<sup>w</sup> (demeritorious-deeds)<sup>w</sup> and [We] surely assuredly requite them *ahsa'na*<sup>7</sup> (perfecter and beautifuler) (than what) they<sup>z</sup> were working.وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ  
أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ<sup>1</sup> See the *Lexicon* attached to this *Translation* for a commentary on this.<sup>2</sup> The "ل" in "لَيَعْلَمَنَّ" in both cases are *juratory* "ل" = "ال القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed in both cases by "assuredly"<sup>3</sup> The word "يرجو" from "رجا", which stands for *several meanings*: (1) *fear*; (2) *hope*; (3) *want*. See *الهادي، اللسان، القرطبي*. Almost *all* Qur'aan commentators are *unanimous* that in this *Ayah* it means: *feared*.<sup>4</sup> The word "الأجل" means *term-limit*, see *اللسان*.<sup>5</sup> See the *Lexicon* attached to this *Translation* for this multi-meaning word "Same'o" = "المُسمِع".<sup>6</sup> The "ل" in "لَنُكَفِّرَنَّ" and "لَنَجْزِيَنَّهُمْ" in both cases are *juratory* "ل" = "ال القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed in both cases by "assuredly"<sup>7</sup> There is no English word for أحسن = *absane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

8. And We enjoined the mankind by his both begetters (parents) (to treat them) *husnan*<sup>8</sup> (ultimate meritorious deed); and *en* (if) both *jahadaka* (both exerted their utmost mental, physical and possessional efforts fighting you<sup>s</sup>) to [you<sup>s</sup>] partner (other deities) by Me what not for you<sup>g</sup> by it<sup>x</sup> a knowledge, then let-not [you<sup>s</sup>] obey them both; to Me, (is) your<sup>n</sup> return; then *ona'bbe'o* ([I] inform by piece-of-significant-and-availing-news) you<sup>b</sup> by what you<sup>c</sup> were working.

وَوَصَيْنَا الْإِنْسَانَ بِوَلَدَيْهِ حُسْنًا وَإِنْ  
جَهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ  
عِلْمٌ فَلَا تُطِعْهُمَا إِلَىٰ مَرْجِعِكُمْ  
فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾

9. And who<sup>r</sup> they believed<sup>z</sup> and worked the righteous-works<sup>w</sup> they<sup>z</sup> [We] surely assuredly<sup>9</sup> admit them [in] the *ssa'lebeena* (righteous-people).

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ﴿٩﴾

10. And of the mankind who<sup>p</sup> says [he]: *aa'manna* (we believed) by Allah; then if (had been) annoyed [he] in Allah, [he] made the mankind's essay<sup>w</sup> like Allah's torment; and *la'en* (indeed if) came a victory from your<sup>t</sup> Lord, surely assuredly say they:<sup>z</sup> verily we were [we] with you,<sup>b</sup> is not Allah surely knowinger by what (is) in the worlds' chests.

وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ  
فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ  
كَعَذَابِ اللَّهِ وَلَئِن جَاءَ نَصْرٌ مِّن  
رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ  
أَوَلَيْسَ لِلَّهِ بِأَعْلَمَ بِمَا فِي صُدُورِ  
الْعَالَمِينَ ﴿١٠﴾

11. And to surely assuredly know Allah who<sup>r</sup> they<sup>z</sup> believed and to surely assuredly know [He] the hypocrites.

وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ ءَالَمُوا  
وَلَيَعْلَمَنَّ الْمُنَافِقِينَ ﴿١١﴾

12. And said who<sup>r</sup> unbelieved they<sup>z</sup> to whom<sup>r</sup> believed they:<sup>z</sup> *ettabe'ao* (let-closely-follow you<sup>z</sup>) our path; and let-bear [we] your<sup>n</sup> errors;<sup>w</sup> and not they (are) bearing of their errors<sup>w</sup> of a thing; verily they (are) sure liars.

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا  
اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطَايَكُمْ وَمَا  
هُم بِحَامِلِينَ مِن خَطَايَهُمْ مِن  
شَيْءٍ إِنَّهُمْ لَكَذِبُونَ ﴿١٢﴾

13. And let-assuredly<sup>10</sup> bear they<sup>z</sup> their heavies and heavies with their heavies; and let-assuredly<sup>11</sup> (be) asked they<sup>z</sup> The *Qeyamatey's*<sup>w</sup> (Judgment's) Day *a'nma* (regarding) what they<sup>z</sup> were *yafstarona* (they<sup>z</sup> craft lie/ lies for fraudulent end).

وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَنفَالًا مَّعَ  
أَنفَالِهِمْ وَلَيَسْئَلُنَّ يَوْمَ الْقِيَمَةِ عَمَّا  
كَانُوا يَفْتَرُونَ ﴿١٣﴾

14. And *laqad* (verily, already and affirmatively) We sent Noohan (Noah) to his people and waited [he] in them a thousand-year<sup>w</sup> except fifty *aa'man*<sup>w12</sup> (years

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ  
فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ

<sup>8</sup> Some linguists suggest that الحسن is for the face while الجمال is for the parts of the body and other things. See الهادي I cannot find a suitable word in English for "حسناً" = "ultimate beauty and adornment". That is the begotten should try genuinely to have an attitude of treating the begetter-parents with ultimate beauty and adornment.

<sup>9</sup> The "ل" in "لَنُدْخِلَنَّهُمْ" in Ayah 9 and "لَنَقُولُنَّ" in Ayah 10, and "لَيَعْلَمَنَّ" in Ayah 11, in all cases are juratory "ل" = "القسم" amounting to = "التأكيد" i.e. affirmation, expressed in all cases by "assuredly"

<sup>10</sup> The "ل" in "لَيَحْمِلُنَّ" is a "ل قسم" = "jurative or juratory particle," according to محمود صافي.

<sup>11</sup> Ibid.

<sup>12</sup> The word *aa'am* = عام = year but in reference to an anniversary.



but referring to specific anniversaries) then took them the flood while they (were) *dha'lemoona* (injustice-doers).

عَامًا فَآخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ ﴿١٤﴾

15. Then We delivered him and the Ark's<sup>w</sup> companions while We made it<sup>w</sup> an *Aya'tan*<sup>w</sup> (sign/proof) for the worlds.

فَأَنجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً لِّلْعَالَمِينَ ﴿١٥﴾

16. And Ebraheema (Abraham) *edb* (when/since) [he] said to his people: let-worship you<sup>z</sup> Allah and *ettaqobo* (let- reverentially guard you<sup>z</sup> against His displeasure); *tha'lekum* (collective-afar-that)<sup>x</sup> (is) *kbayron* (choicer/ superior- /worthier) for you,<sup>b</sup> *en* (if) you<sup>c</sup> were [knowing].

وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٦﴾

17. Verily only you<sup>z</sup> worship of lesser than/without Allah idols and you<sup>z</sup> create *efkan*<sup>x</sup> (slandorous-fabrication- /specious concoction);<sup>x</sup> verily whom<sup>r</sup> you<sup>z</sup> worship of lesser than/without Allah not possess they<sup>z</sup> for you<sup>b</sup> a *rez'qan*<sup>x</sup> (victuals for sustenance);<sup>x</sup> so *ebtagbo* (let-earnestly quest you<sup>z</sup>) *enda* (by munificence of/ by Rule of) Allah the *rez'qa*<sup>x</sup> (= *rez'qan*)<sup>x</sup> and let-worship Him you<sup>z</sup> and let-thank you<sup>z</sup> for Him; to Him you<sup>z</sup> (shall be) returned.

إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثِنًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَاتَّبِعُوا عِندَ اللَّهِ الزَّيْفَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ۚ إِلَيْهِ تُرْجَعُونَ ﴿١٧﴾

18. And *en* (if) you<sup>z</sup> deny, so *qad* (already and affirmatively) denied *Umamum*<sup>w</sup> (peoples/ communities)<sup>w</sup> of before you,<sup>b</sup> and not on the messenger except the announcement the manifester.

وَلَن تَكذَّبُوا فَنَقْذَبْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ ﴿١٨﴾

19. Have [and]<sup>13</sup> not seen they<sup>z</sup> how Allah begins the creation;<sup>x</sup> afterwards [He] repeats it;<sup>x</sup> verily *tha'leka* (afar-that-it/that)<sup>x</sup> on Allah (is) easy.

أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١٩﴾

20. Let-say [you<sup>s</sup>]: let-tread you<sup>z</sup> in the Earth<sup>w</sup> then let-look you<sup>z</sup> how [He] began the creation; afterwards Allah institutes the genesis-she<sup>y14</sup> the last-she;<sup>y</sup> verily Allah (is) on everything Omnipotent.

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

21. Torments [He] whom<sup>p</sup> [He] wills and *yarhamo* (mercy-gives) [He] whom<sup>p</sup> [He] wills and to Him (are to be) transposed you.<sup>z</sup>

يُعَذِّبُ مَن يَشَاءُ وَيَرْحَمُ مَن يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ ﴿٢١﴾

<sup>13</sup> The Arabic interrogative-castigatory particle “أَوَلَمْ” (implying negation) is made up of three parts (أ), (و), (لَمْ) “أَوَلَمْ,” meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an interrogative particle which takes precedence for beginning a sentence. It implies why they have not done proper examination of all the facts and considered the proper decision accordingly. See the Lexicon attached to this Translation for elaboration.

<sup>14</sup> The word “النشأة”= “genesis<sup>w</sup>” in Arabic is feminine, so its qualifier must be likewise. Hence both.

22. And neither you<sup>f</sup> (are) surely enfeeblers in the Earth<sup>w</sup> and nor in the Heaven;<sup>w</sup> and neither for you<sup>b</sup> of lesser than/without Allah of a *wa'leyen* (guardian/ally) and nor *na'sseren* (iterative succorer).

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٢٢﴾

23. And who<sup>r</sup> unbelieved they<sup>z</sup> by Allah's *Aya'te*<sup>w</sup> (miracles/signs/proofs) and *leqa'ebe* (meeting with Him), those despaired they<sup>z</sup> from My mercy;<sup>w</sup> those for them (is) the painful torment.

وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَٰئِكَ يَئِسُوا مِنْ رَحْمَتِي وَأُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٣﴾

24. So not [was] his people's answer except that they<sup>z</sup> said: let-kill him you<sup>z</sup> or *harreqobo* (let-iteratively burn him you<sup>z</sup>); then delivered him Allah from the fire;<sup>w</sup> verily in *tha'leka* (afar-that-it/that)<sup>x</sup> surely (are) *Aya'ten*<sup>w</sup> (miracles/signs/proofs) for a believing people.

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنجَاهُ اللَّهُ مِنَ النَّارِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٢٤﴾

25. And said [he]: verily only *ittakbathtom*<sup>15</sup> (took and presumed you<sup>z</sup>) of lesser than/without Allah idols, affection<sup>w</sup> among you<sup>b</sup> in the life<sup>w</sup> (of) the world;<sup>w</sup> afterwards The *Qeyamatey's*<sup>w</sup> (Judgment's) Day unbelieves some (of) you<sup>b</sup> by some; and curses some (of) you<sup>b</sup> some; and your<sup>n</sup> abode/lodging (is) The Fire;<sup>w</sup> and not for you<sup>b</sup> of *na'ssereena* (iterative succorers).

وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ اللَّهِ أَوْثَانًا مَوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَلَيَعَنَّ بَعْضُكُمْ بِبَعْضٍ وَمَأْوَسُكُمْ النَّارُ وَمَا لَكُمْ مِنْ نَاصِرِينَ ﴿٢٥﴾

26. Then believed for him *Lootton* (Lott) and said [he]: verily I am an emigrant to my Lord; verily He (is) The Mighty The *Hakeemo*<sup>16</sup> (infinite *bekmah*<sup>17</sup> Possessor).

فَأَمَّنَ لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٦﴾

27. And We granted for him *Is'haqa* (Isaac) and *Ya'aqooba* (Jacob); and We made in his progeny<sup>w</sup> the prophethood<sup>w</sup> and the book; and *aa'taynabo* (We accorded him) his remuneration in the world;<sup>w</sup> and verily he (is) in the Hereafter<sup>w</sup> surely of the *ssa'leheena* (righteous-people).

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ وَءَاتَيْنَاهُ أُجْرَهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿٢٧﴾

28. And *Loottan* (Lott) *edh* (when/since) [he] said for his people: verily you<sup>b</sup> surely *ta'atona*<sup>x</sup> (you<sup>z</sup> commit-/perpetrate)<sup>x</sup> the profanity<sup>w18</sup> not preceded you<sup>b</sup> by it<sup>w</sup> of an *ahaden*<sup>19</sup> (a lone/any-one) of the worlds.

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَأَتَّوْنُونَ الْفَحْشَاءَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٢٨﴾

<sup>15</sup> The word "اتَّخَذَ" from "الإِتْخَاذُ" which is "إِفْتِعَالٌ" for "الْإِتْخَاذُ," as stated in لِسَانُ الْعَرَبِ; therefore, "اتَّخَذَ" is always taking and presuming something about what was taken. Thus, it is not just the mere taking.

<sup>16</sup> See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

<sup>17</sup> See the Lexicon attached to this Translation for "bekma."

<sup>18</sup> The word "فاحشة" = "profanity" means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, committing Allah's proscriptions. Some times the word "فاحشة" or "الفاحشة" is euphemistically used to mean adultery or fornication or homosexuality, as in this context.

<sup>19</sup> See the Lexicon attached to this Translation regarding "أحد."

29. Verily you<sup>b</sup> ta'atona<sup>x</sup> (you<sup>z</sup> come onto/have sexual intercourse with)<sup>x</sup> the men and you<sup>z</sup> [cut] the path and ta'atona<sup>x</sup> (commit/perpetrate you<sup>z</sup>) in na'dee (meeting place/association/guild/club) you<sup>n</sup> the munkara (rationally objectionable or Sharey'ah prohibited deed); then not [was] his people's answer except that said they:<sup>z</sup> let-come (to) us [you<sup>s</sup>] by Allah's torment en (if) you<sup>c</sup> were of the ssa'dequeena (always truth enforcers).

أَيِّنْكُمْ لَمَّا تَوَكَّأَ الرِّجَالُ وَتَقَطَّعُوا  
السَّبِيلَ وَتَأْتُوا فِي كَادِيكُمْ  
الْمُنْكَرَ فَمَا كَانَتْ جَوَابَ  
قَوْمِهِ إِلَّا أَنْ قَالُوا أَتَيْنَا  
بِعَذَابِ اللَّهِ إِنْ كُنْتُمْ مِنَ  
الصَّادِقِينَ ﴿٢٩﴾

30. Said [he]: my Lord, let-succor me [You<sup>s</sup>] over the people the corrupters.

قَالَ رَبِّ أَنْصُرْنِي عَلَى الْقَوْمِ  
الْمُفْسِدِينَ ﴿٣٠﴾

31. And lamma (when/whence) came<sup>w</sup> Our messengers Ebrabeema (Abraham) by the bushra<sup>w</sup> (pleasant-tiding)<sup>w20</sup> they<sup>z</sup> said: verily we (are) mubleko (perishing/causers to perish) this<sup>w</sup> the village's<sup>w21</sup> folks;<sup>w</sup> verily its<sup>w</sup> folks<sup>w</sup> were dha'lemeena<sup>22</sup> (injustice-doers).

وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ  
بِالْبَشَرَى قَالُوا إِنَّا مُهْلِكُوا أَهْلَ  
هَذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانُوا  
ظَالِمِينَ ﴿٣١﴾

32. Said [he]: verily in it<sup>w</sup> Loottan (Lott); they<sup>z</sup> said: we (are) knowinger by whom<sup>p</sup> (are) in it;<sup>w</sup> surely we assuredly<sup>23</sup> deliver him and his family<sup>w</sup> except his [woman] (i.e. wife), was-she<sup>y</sup> of the gha'bereena (residuum-/remnants).

قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ  
أَعْلَمُ بِمَنْ فِيهَا لَنَنْجِيَنَّهُ وَأَهْلَهُ إِلَّا  
أَمْرَاتَهُ كَانَتْ مِنَ الْغَابِرِينَ ﴿٣٢﴾

33. And lamma (when/whence) that came-she<sup>y</sup> Our messengers<sup>x</sup> Loottan (Lott), displeased<sup>24</sup> [he] by them and straitened [he] by them thar'an<sup>25</sup> (measure-/capacity) and they<sup>z</sup> said: let-not fear [you<sup>s</sup>] and let-not sadden [you<sup>s</sup>]; verily we (are) Monajjo (iterative deliverers) you<sup>g</sup> and your<sup>t</sup> family<sup>w</sup> except your<sup>t</sup> [woman] (i.e. wife), was-she<sup>y</sup> of the gha'bereena (residuum-/remnants).

وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا  
سَعَاءَ بَيْنِهِمْ وَضَافَ بِهِمْ ذُرْعًا  
وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا  
مُنْجُونَكَ وَأَهْلَكَ إِلَّا أَمْرَاتَكَ  
كَانَتْ مِنَ الْغَابِرِينَ ﴿٣٣﴾

34. Verily We (are) munzeloona<sup>26</sup> (we are causers of the descending) on this [the] village's<sup>w</sup> folk<sup>w</sup> rejzan<sup>27</sup> (successive: convulsive and perturbing torment) from the sky<sup>w</sup> by what they<sup>z</sup> were yafsoqoona (rebelling they<sup>x</sup> vis-à-vis Allah's command).

إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هَذِهِ  
الْقَرْيَةِ رِجْزًا مِنَ السَّمَاءِ بِمَا  
كَانُوا يَفْسُقُونَ ﴿٣٤﴾

<sup>20</sup> See the Lexicon attached to this Translation for bashashara/youbashsharo/mubasheran=بَشِيرٌ\مُبَشِّرٌ\مُبَشِّرٌ.

<sup>21</sup> The word "village" is feminine in Arabic so its qualifier "this" must be likewise. So both have the [w] indicator.

<sup>22</sup> The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See the Lexicon attached to this Translation.

<sup>23</sup> The "ل" in "لَنَنْجِيَنَّهُ" is a juratory "ل" = "القسم" amounting to = "التأكيد," i.e. affirmation, expressed by "assuredly".

<sup>24</sup> He wished he did not have them, as he was afraid from his people who would abuse them while he is not in a position to ward off his people from these guests.

<sup>25</sup> The expression "straitened by them thar'an (measure/capacity)" is an Arabic tongue expression meaning he could not stand the situation and did not know what to do in this case he was thinking what measures for him to take to protect them, i.e. his capacity to act was limited, by way of protecting "his guest."

<sup>26</sup> The word "munzeloona" is plural, masculine subjective noun, meaning the causers of the descending. Hence "munzeloona" has no English equivalent. Descenders = ones that descends, give a different meaning.

<sup>27</sup> The word "رجز" has several meaning, successive: convulsive and perturbing torment. Also it includes Satan's whisper, sin, offense, and idol or worship of idols. See اللسان.



35. And *laqad* (verily, already and affirmatively) We left of it<sup>w</sup> an *Aya'tan*<sup>w</sup> (miracles/signs/proofs) evident<sup>w</sup> for a reasoning people. وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٣٥﴾
36. And to *Madyana*<sup>w</sup> their brother *Shu'ayban*; so [he] said: O, my people let-worship you<sup>z</sup> Allah and *arjo*<sup>28</sup> (let-you:<sup>z</sup> hope/believe/fear) 'The Day The Last; and not *ta'athan*<sup>29</sup> (you<sup>z</sup> mischief-hardest) in the land<sup>w</sup> corruptingly/(as) corrupters. وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَتَقَوْمِ اعْبُدُوا اللَّهَ وَارْجُوا أَيَّامَ الْآخِرِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٣٦﴾
37. Then denied him they;<sup>z</sup> so took-she<sup>y</sup> them the *rajfato* (Shudder-she<sup>y</sup>/tremor-she<sup>y</sup>); so they<sup>z</sup> became in their home<sup>w</sup> *jathemeena* (lifeless-kneelers). فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثِيمًا ﴿٣٧﴾
38. And *Aadan* and *Thamooda* and *qad* (already and affirmatively) evidenced for you<sup>b</sup> of their dwellings; and adorned for them the Satan their works, so [he] repelled them *a'n* (off) the path; and they<sup>z</sup> were *mustabsseereena* (ponderers/overall evaluator of the facts and their possible consequences). وَعَادًا وَثَمُودًا وَقَدْ تَبَيَّنَ لَكُم مِّن مَّسْكِنِهِمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ ﴿٣٨﴾
39. And *Qaroona* and Pharaoh and *Hamana*; and *laqad* (verily, already and affirmatively) came (to) them *Mosa* (Moses) by the evidences-she;<sup>y</sup> then *istakbaro*<sup>30</sup> (they<sup>z</sup> had affirmed their<sup>n</sup> standing haughtily above submission) in the land<sup>w</sup> and not they<sup>z</sup> were foregoers. وَقَرُونًا وَفِرْعَوْنَ وَهَامَانَ وَلَقَدْ جَاءَهُمْ مُّوسَىٰ بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا سَاقِقِينَ ﴿٣٩﴾
40. So each, We took by his offense;<sup>31</sup> so of them whom<sup>p</sup> We sent on him a *hasseban* (stone-storm); and of them whom<sup>p</sup> took-she<sup>y</sup> him the shriek-she;<sup>y</sup> and of them whom<sup>p</sup> We imploded by him the land;<sup>w</sup> and of them whom<sup>p</sup> We drowned; and not [was] Allah to wrong<sup>32</sup> them, [and] but they<sup>z</sup> were (to) their selves<sup>w</sup> wronging. فَكُلًّا أَخَذْنَا بِذَنْبِهِ فَمِنْهُمْ مَّن أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَّن أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَّن خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَّن أَغْرَقْنَا وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾
41. Example/parable (of) whom<sup>r</sup> *ittakhatho*<sup>33</sup> (took and presumed they<sup>z</sup>) of lesser than/without Allah *an'leyaa*<sup>34</sup> (guardians/allies) as parable/example (of) the spider's<sup>w</sup> house, *ittakhathat*<sup>35</sup> (it<sup>w</sup> took-she<sup>y</sup> and made) a house; مَثَلُ الَّذِينَ أَخَذُوا مِن دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ أَخَذَتْ يَتَاوُنًا أَوْهَرَ الْبُيُوتِ

<sup>28</sup> The word "ارجوا" from "رجا" which stands for several meanings: (1) fear; (2) hope; (3) want. See الهادي, اللسان, and القرطبي. In this *Ayah* it means: fear or believe, according to القرطبي, as they did not believe.

<sup>29</sup> The word "تعتوا" from العثو = اشد الفساد, means to mischief causing hardest of corruption. See اللسان.

<sup>30</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

<sup>31</sup> The expression "أخذه بذنبيه" = "took him by his offense" means punished him. In this case He punished them all.

<sup>32</sup> The word "wrongs" has myriads of meanings, among them: curtails or diminishes, as in this *Ayah*.

<sup>33</sup> The word "أخذ" from الإتيان which is "إفعل" for "الأتخاذ", as stated in لسان العرب; therefore, "أخذ" is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

<sup>34</sup> The word "أولياء" could also mean, among them: protector, friend.

<sup>35</sup> Ibid.

and verily frailest (of) the houses (is) surely the spider's<sup>w</sup> house; had they<sup>z</sup> were knowing. ﴿٤١﴾

42. Verily Allah knows what they<sup>z</sup> invoke of lesser than/without Him of a thing; and He (is) The Mighty, The Hakeemo<sup>36</sup> (infinite bekma<sup>37</sup> Possessor). ﴿٤٢﴾

43. And telka<sup>w</sup> (she-that-afar-it<sup>w</sup>/those<sup>w</sup>) (are) the parables-/examples We strike it<sup>w</sup> for the mankind and not understand it<sup>w</sup> except the knowers. ﴿٤٣﴾

44. Created Allah the Heavens<sup>w</sup> and the Earth<sup>w</sup> by the right; verily in tha'leka (afar-that-it/that)<sup>x</sup> (are) surely Aya'tan<sup>w</sup> (miracles/signs/proofs) for the believers. ﴿٤٤﴾

45. Let-recite [you<sup>s</sup>] what (had been) revealed<sup>38</sup> to you<sup>g</sup> of The Book; and a'qem<sup>39</sup> (let-[you<sup>s</sup>] up-to-fulfill the prescribed obligations of) the Prayer,<sup>w</sup> verily the Prayer<sup>w</sup> restrains<sup>40</sup> a'n (regarding) the profanity<sup>w41</sup> and the munkara (rationally objectionable or Sharey'ah prohibited deed/say); and surely thekro (Qur'aan/mention of) Allah (is) bigger<sup>42</sup> and Allah knows what tassna'ona (you<sup>z</sup> carefully-craft). ﴿٤٥﴾

46. And let-not dispute you<sup>z</sup> the book's folks<sup>w</sup> except by which<sup>u</sup> it<sup>w</sup> (is) absa'no<sup>43</sup> (perfecter and beautifuler), except whom<sup>r</sup> dhalamo<sup>44</sup> (wronged they<sup>z</sup>) of them; a and let-say you:<sup>z</sup> we believed by what (had been) descended to us and (had been) descended to you,<sup>b</sup> and our elabo (deity) and your<sup>n</sup> elabo (deity) (is) One, and we (are) for Him Muslims. ﴿٤٦﴾

47. And like tha'leka (afar-that-it/that)<sup>x</sup> We descended to you<sup>g</sup> The Book,<sup>x</sup> so whom<sup>r</sup> aa'tayna (We accorded) them The Book<sup>x</sup> they<sup>z</sup> believe by it,<sup>x</sup> and of these ﴿٤٧﴾

<sup>36</sup> See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حكيم."

<sup>37</sup> See the *Lexicon* attached to this *Translation* for "bekma."

<sup>38</sup> The word "أوحى" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And "الوحي" is fire or king. See *اللسان*.

<sup>39</sup> That is you<sup>s</sup> must uphold/sustain/maintain all the prescribe obligations of the Prayer.

<sup>40</sup> The reader must differentiate between "restrains" and "prevents," i.e. do not mistakenly confuse the two.

<sup>41</sup> The Arabic word used is "الفحشاء" = the noun of "فاحشة" see *التاج*. And "الفحشاء" = "profanity" or "profaneness" means: vulgar or irreverent say or action, i.e. the excess of ugliness in statement or action by an entity, a person or a group, (2) or any of Allah's proscriptions, (3) or fornication (sexual intercourse between partners who are not married to each other) or adultery (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The ugly excesses of say or action, (4) homosexuality.

<sup>42</sup> The word "أكبر" has dual meanings: bigger (1) in term of size, degree, or intensity; or (2) precedence in terms of Time.

<sup>43</sup> There is no English word for أحسن = absane. Both words perfecter and beautifuler are in their adjective sense.

<sup>44</sup> See the *Lexicon* attached to this *Translation* for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged."

- who<sup>p</sup> [he] believes by it;<sup>x</sup> and not reject by Our Aya'te<sup>w</sup> (messages/signs/proofs) except the unbelievers. وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ ۚ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ ﴿١٧﴾
48. And not you<sup>h</sup> were reciting of before it<sup>x</sup> of a book and not scribe it<sup>x</sup> [you<sup>s</sup>] by your<sup>t</sup> yamene (right-hand)<sup>w</sup> then surely (would have) suspected the falsifiers. وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخْطُّهُ بِيَمِينِكَ إِذَا لَا تُرَابَ الْمُبْطِلُونَ ﴿١٨﴾
49. Rather it<sup>x</sup> (is) Aya'ton<sup>w</sup> (Qur'aanic statements) evident-she<sup>ym</sup> in chests (of) whom<sup>r</sup> oto (they<sup>z</sup> had been accorded) the knowledge; and not reject by Our Aya'te<sup>w</sup> (=Aya'ton<sup>w</sup>) except the dha'lemona<sup>45</sup> (injustice-doers). بَلْ هُوَ آيَاتٌ يَنْتَظِرُ فِي صُورِ الْأَنْبِيَاءِ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ ﴿١٩﴾
50. And they<sup>z</sup> said: lawla (why have not been) descended on him Aya'ton<sup>w</sup> (miracles/signs/proofs) from his Lord; let-say [you<sup>s</sup>]: verily only the Aya'to<sup>w</sup> (=Aya'ton<sup>w</sup>) (are) enda (by munificence of/by Rule of) Allah and verily only I am natheeron (iterative warner) manifest. وَقَالُوا لَوْلَا أَنْزَلَ عَلَيْهِ آيَاتٌ مِّن رَّبِّهِ ۚ قُلْ إِنَّمَا الْأَيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٢٠﴾
51. Has [and] not sufficed them (that) verily We descended on you<sup>g</sup> The Book (to be) recited on them; verily in tha'leka (afar-that-it/that)<sup>x</sup> surely (are) mercy<sup>w</sup> and reminiscence<sup>w</sup>/remembrance<sup>w46</sup> for a believing people. أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ آيَاتُ فِي ذَٰلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ ﴿٢١﴾
52. Let-say [you<sup>s</sup>]: sufficed by Allah between me and [between] you<sup>b</sup> a witnesser/testifier; [He] knows what (are) in the Heavens<sup>w</sup> and the Earth;<sup>w</sup> and who<sup>r</sup> they<sup>z</sup> believed by the falsehood and unbelieved they<sup>z</sup> by Allah; those, they (are) the losers. قُلْ كَفَىٰ بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۚ وَالَّذِينَ آمَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٢٢﴾
53. And yasta'ajelo<sup>47</sup> (they<sup>z</sup> affirmably hasten) you<sup>g</sup> by the torment; and lawla (had it not been for) ajal<sup>48</sup> (term-limit) musamma<sup>49</sup> (that which is designated and/or named) surely (would have) come (to) them the torment and surely assuredly<sup>50</sup> ya'ateya<sup>x</sup> (descends/comes to)<sup>x</sup> them suddenly while they perceive not. وَسَتَعْلَمُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُّسَمًّى لَّجَاءَهُمُ الْعَذَابُ وَلَيَأْتِيَنَّهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٢٣﴾
54. And yasta'ajelo<sup>51</sup> (they<sup>z</sup> affirmably hasten) you<sup>g</sup> by the torment; and verily Hell<sup>w</sup> (is) surely a besieger-she<sup>y</sup> by the unbelievers. وَسَتَعْلَمُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٢٤﴾

<sup>45</sup> The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice.

<sup>46</sup> The word "ذكري" is "reminiscence/remembrance" based on this great Ayah, "And if the Satan (causes) you<sup>g</sup> to assuredly forget then sit not, after [the] reminiscence/remembrance" (S 6: 68).

<sup>47</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

<sup>48</sup> The word "الأجل" means term-limit, see اللسان.

<sup>49</sup> The word "musamma" is masculine, singular, subjective noun, meaning: that which is designated and/or named.

<sup>50</sup> The "ل" in "ليأتين" is a juratory "ل" = "القسم" amounting to = "التأكيد" i.e. affirmation, expressed by "assuredly"

<sup>51</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word.



55. Day overlies them the torment from above them and from beneath their feet;<sup>w</sup> and [He/*he*]<sup>52</sup> says: let-taste you<sup>z</sup> what you<sup>c</sup> were working.

يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ  
تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنْتُمْ  
تَعْمَلُونَ ﴿٥٥﴾

56. O, My *eba'de* (worshippers/submitters/slaves), who<sup>r</sup> believed they<sup>z</sup> verily My Earth<sup>w</sup> (is) vast;<sup>w</sup> so *eyyaya*<sup>53</sup> (indeed particularize Me), so let-worship [Me]<sup>54</sup> you.<sup>z</sup>

بِعِبَادِي الَّذِينَ ءَامَنُوا إِنَّ أَرْضِي  
وَاسِعَةٌ فَإِنِّي فَاعْبُدُونِ ﴿٥٦﴾

57. Each self<sup>w</sup> (is) the death taster-she;<sup>y</sup> afterwards to Us you<sup>z</sup> (are to be) returned.

كُلُّ نَفْسٍ ذَاقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا  
نَرْجِعُهُمْ ﴿٥٧﴾

58. And who<sup>r</sup> believed they<sup>z</sup> and worked the righteous-works<sup>w</sup> they<sup>z</sup> surely<sup>55</sup> *nobawwe'a* ([We] deservedly ensconce) them of the Paradise<sup>w</sup> chambers<sup>w</sup> running from beneath it<sup>w</sup> the rivers; immortals they<sup>z</sup> (are) in it;<sup>w</sup> *ne'ama* (most excellent) (is) the workers' remuneration.

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
لَنُؤْتِيَنَّهُمْ مِنَ الْجَنَّةِ غُرَفًا تَجْرِي مِنْ  
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نِعَمَ أَجْرٍ  
الْعَمَلِينَ ﴿٥٨﴾

59. Who<sup>r</sup> *ssabaro* (they<sup>z</sup> held on patiently) and on their Lord they<sup>z</sup> trust.

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٩﴾

60. And how many of a *dabba'ten*<sup>56</sup> (*she-moving-creature*), not carries its<sup>w</sup> provision; Allah provides it<sup>w</sup> and *eyyakum*<sup>57</sup> (indeed including you<sup>b</sup>); and He (is) The *Sameeo*<sup>58</sup> (The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer) The Omniscient.

وَكَايْنٍ مِّنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا  
اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ  
الْعَلِيمُ ﴿٦٠﴾

61. And *la'en* (indeed if) asked them you.<sup>h</sup> Who<sup>a</sup> created the Heavens<sup>w</sup> and the Earth<sup>w</sup> and subjugated the sun<sup>w</sup> and the moon;<sup>x</sup> surely they<sup>z</sup> assuredly<sup>59</sup> say Allah; so wherefrom<sup>60</sup> *yo'afakona*<sup>61</sup> (are: off-right dissuaded/ dissuaded speciously they<sup>z</sup>).

وَلَمَّا سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ  
وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ  
لَيَقُولَنَّ اللَّهُ فَاَنَّىٰ يُؤْفَكُونَ ﴿٦١﴾

62. Allah *yabsotto* (swells/expands) [He] the *rez'qa*<sup>x</sup> (provision/victuals for sustenance)<sup>x</sup> for whom<sup>p</sup> [He] wills of His *eba'de* (worshippers/submitters/slaves) and [He] constricts for him; verily Allah by everything (is) Omniscient.

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ  
عِبَادِهِ وَيَقْدِرُ لَهُ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ  
عَلِيمٌ ﴿٦٢﴾

<sup>52</sup> The hidden pronoun in "[He/ he]" = "says" could be for Allah or the angel in charge to do the job.

<sup>53</sup> The word "إِيَّايَ" = "إداة توكيد لضمير منصوب" = an article of intensity for an objective pronoun.

<sup>54</sup> The letter "ن" in "فَاعْبُدُونِ" by Arabic (linguistic) Rule, is called "نون الوقاية او العماد، حيث لا يستغنى عنها" which precedes the speaker's pronoun "ي." The speaker's pronoun "ي" in "فَاعْبُدُونِ" is omitted, for "التخفيف" = "alleviation, lightening" or Ayat's end harmony (rhyme). See محمود صافي إعراب القرآن، لمحمود صافي

<sup>55</sup> The "ل" in "لَنُؤْتِيَنَّهُمْ" or in "لَيَقُولَنَّ" in the next Ayah 61, Ayah 63 or Ayah 69 below are juratory "ل" = "القسم" = "amounting to" = "التأكيد" i.e. affirmation, expressed by "assuredly"

<sup>56</sup> For lack of a better term I chose a "she-moving-creature" for "دابة" as a simple "she-creature" (alone) will not do, because a "rock" is a "she-creature" but it does not have apparent motility.

<sup>57</sup> The word "إِيَّايَ" = "إداة توكيد لضمير منصوب" = an article of intensity for an objective pronoun.

<sup>58</sup> See the Lexicon attached to this Translation for this multi-meaning word "Same'o" = "المسمع".

<sup>59</sup> See footnote 55 above regarding لَيَقُولَنَّ.

<sup>60</sup> The word "أَنَّى" is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

<sup>61</sup> The word "يُؤْفَكُونَ" means they are dissuaded to divert to an improper path away from the right, they get persuaded by specious concoction.

63. And *la'en* (indeed if) asked them you:<sup>h</sup> Who<sup>a</sup> *naẓẓala* ([He] iteratively descended) from the sky<sup>w</sup> water<sup>x</sup> then [He] quickened by it<sup>x</sup> the land<sup>w</sup> from after its<sup>w</sup> death; surely assuredly<sup>62</sup> they<sup>z</sup> say: Allah; let-say [you<sup>s</sup>]: the praise (is) for Allah; rather most (of) them reason not.

وَلَيْن سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدَ مَوْتِهَا لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿١٣﴾

64. And not this<sup>w</sup> the world's<sup>w</sup> life<sup>w</sup> except an amusement and a play; and verily the Hereafter's<sup>w</sup> home<sup>w</sup> surely it<sup>w</sup> (is) the *hayawan*<sup>x</sup> (deathless life<sup>w</sup>-/living<sup>w</sup>) had they<sup>z</sup> were knowing.

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَيْبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِىَ الْحَيَوَانِ لَوْ كَانُوا يَعْلَمُونَ ﴿١٤﴾

65. Then if they<sup>z</sup> embarked in the *folke*<sup>x</sup> (ship)<sup>x</sup> they<sup>z</sup> invoked Allah faithfully/sincerely for Him the religion;<sup>63</sup> then *lamma* (when/whence) *najjahom* ([He] iteratively delivered them) to the desert<sup>64</sup> (land), *edha* (suddenly/surprisingly) they<sup>z</sup> partner (deities with Him).

فَإِذَا رَكِبُوا فِي الْفُلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴿١٥﴾

66. To unbelieve/(be)-ungrateful they<sup>z</sup> by what *aa'tayna* (We accorded) them and to/let<sup>65</sup> *yatamatta'aona* (relish the temporary worldly delights they<sup>r</sup>); then they<sup>z</sup> will know.

لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ وَلِيَسْتَمْنَعُوا فَسَوْفَ يَعْلَمُونَ ﴿١٦﴾

67. Have [and] not they<sup>z</sup> seen (that) surely We made a sanctuary *aa'me'nan* (that which is secured) while (to be/being) abducted/snatched the mankind from around them; do then by the falsehood they<sup>z</sup> believe and by Allah's boon<sup>w66</sup> unbelieve they<sup>z</sup>-/(be)-ungrateful.

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَيُخَفِّطُ النَّاسُ مِنْ حَوْلِهِمْ أَفَبَالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ ﴿١٧﴾

68. And who<sup>a</sup> (is) wronger than who<sup>p</sup> *iftra* ([he] crafted a lie for fraudulent end) on Allah a lie or denied [he] by the right *lamma* (when/whence) it<sup>x</sup> came (to) him; is not in Hell<sup>w</sup> a *mathwa*<sup>67</sup> (forced: long-term/semi-permanent-abode) for the unbelievers.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿١٨﴾

69. And who<sup>r</sup> *jahado* (they<sup>z</sup> exerted their utmost mental-/physical and possessional efforts fighting/striving in Allah's cause) in Us; surely *nubdey*<sup>68</sup> ([We] assuredly divinely-guide) them Our paths; and verily Allah (is) surely with the benefactors.

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿١٩﴾

<sup>62</sup> See footnote 55 above regarding لَيَقُولُنَّ.

<sup>63</sup> Absolutely submitting to Him with respect to all the prescription and proscription of the religion.

<sup>64</sup> The word "النِّزْرُ" = "القفار، أي الخلاء من الأرض"، literally means "desert," i.e. furthest from any body of water. Also, "النِّزْرُ" figuratively speaking could stand for "land." See اللسان.

<sup>65</sup> The word "لِيَسْتَمْنَعُوا" could carry double meanings: (1) simply to enjoy-the-transitory-worldly-delights; or (2) it is an actual command to let them, enjoy-the-transitory-worldly-delights but later they will pay for that.

<sup>66</sup> See the Lexicon attached to this Translation for "ne'amah" ("boon").

<sup>67</sup> In "اللسان": "مَثْوًى" = هَلَكٌ; and "مَثْوًى" in The Qur'aan over/whelmingly is joined with Hell. So, whoever is in the "مَثْوًى" is there by force of his/her circumstances and not by his/her choice per se. So, mathwa-abode is an obligatory one and so "forced: long-term/semi-permanent-abode" seems to me rather appropriate.

<sup>68</sup> See footnote 55 except here for لَنَهْدِيَنَّهُمْ +

آياتها  
60  
Ayahسُورَةُ الرُّومِ  
Surato Ar'Roome  
(The Romans)ترتيبها  
30  
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. *Alif. Lamm. Meem.*<sup>1</sup> الْم
2. (Had been) defeated-she<sup>y</sup> the Romans. عَلَيْتِ الرُّومُ
3. In *adna*<sup>2</sup> (near by of/lower most land spot of) the land<sup>w</sup>/Earth;<sup>3</sup> and they, from after their defeat *sayagblebona* (affirmably prevail they<sup>z</sup>). فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلِبِهِمْ سَيَغْلِبُونَ
4. In a few years;<sup>w4</sup> for Allah (is) the command of before and of after; and then-day revel/rejoice the believers. فِي بَضْعِ سِنِينَ ۗ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ
5. By Allah's succor; [He] succors whom<sup>p</sup> [He] wills and He (is) The Mighty *Ar-Raheemo (The iterative mercy Giver)*. يَنْصُرُ اللَّهُ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ
6. Allah's promise; not unfulfills Allah His promise; [and,] but most [the] mankind not know. وَعَدَ اللَّهُ لَا يَخْلِفُ اللَّهُ وَعْدَهُ، وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ
7. They<sup>z</sup> know an apparent of the life<sup>w</sup> (of) the world;<sup>w</sup> while they (are) *a'n* (regarding) the Hereafter<sup>w</sup> they (are) neglectors. يَعْلَمُونَ ظَاهِرًا مِنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ
8. Have [and] not rethought they<sup>z</sup> in themselves<sup>w</sup> not created Allah the Heavens<sup>w</sup> and the Earth<sup>w</sup> and what (are) between them both except by the right and *ajalen*<sup>5</sup> (term-limit) *musamma*<sup>6</sup> (that which is designated and/or named); and verily many of the mankind by their Lord's *leqa'a* (meeting with) (are) surely unbelievers. أَوَلَمْ يَتَفَكَّرُوا فِي أَنْفُسِهِمْ مَا خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَائِ رَبِّهِمْ لَكَافِرُونَ
9. Have [and] not treaded they<sup>z</sup> in the land<sup>w</sup> then look they<sup>z</sup> how [was] consequence<sup>w</sup> (of) whom<sup>r</sup> of before them; they<sup>z</sup> were harder than them strength<sup>w</sup> and plowed they<sup>z</sup> the land<sup>w</sup> and developed it<sup>w</sup> more أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا الْأَرْضَ

<sup>1</sup> See the *Lexicon* attached to this *Translation* for commentary on this.

<sup>2</sup> The word "*adna*" means: (1) *near by* or (2) *lowest land spot*.

<sup>3</sup> The word "*الأرض*" could mean: the land or the Earth.

<sup>4</sup> In *Arabic*, unlike in *English*, the word "*بضع*" = "*few*" specifically means *more than three and less than ten*. Such designation by this *Ayah* in *due course of time* proved to be *absolutely miraculous*, as events happened as it says.

<sup>5</sup> The word "*الأجل*" means *term-limit*, see *اللسان*.

<sup>6</sup> The word "*musamma*" is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named*.



than what developed it<sup>w</sup> they;<sup>z</sup> and came-she<sup>y</sup> (to) them their messengers<sup>x</sup> by the evidences-she;<sup>y</sup> then not [was] Allah to wrong them, [and,] but they<sup>z</sup> were (to) their selves<sup>w</sup> wronging.

وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا  
وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا  
كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا  
أَنْفُسَهُمْ يَظْلِمُونَ ﴿٩﴾

10. Afterwards [was] consequence<sup>w</sup> (of) whom<sup>r</sup> offended they<sup>z</sup> the *Saw'aa*<sup>w7</sup> (enormous-offense/Hell) that denied they<sup>z</sup> by Allah's *Aya'te*<sup>w</sup> (messages and messengers) and they<sup>z</sup> were by it<sup>w</sup> *yastah'zeona* (affirmably *jesting* they<sup>z</sup>).

ثُمَّ كَانَ عَاقِبَةَ الَّذِينَ أَسْتَوُوا السُّوءَى  
أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا  
يَسْتَهْزِئُونَ ﴿١٠﴾

11. Allah commences the creation afterwards [He] repeats it,<sup>w</sup> afterwards to Him you<sup>z</sup> (are to be) returned.

اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ  
إِلَيْهِ تُرْجَعُونَ ﴿١١﴾

12. And day *tagomo* (*ups-to-fulfill*)<sup>w8</sup> The Hour<sup>w</sup> perplex the criminals.

وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ ﴿١٢﴾

13. And was not for them of their partners intercessors and they<sup>z</sup> were by their partners unbelievers.

وَلَمْ يَكُنْ لَهُمْ مِنْ شُرَكَائِهِمْ شُفَعَاءُ  
وَكَانُوا بِشُرَكَائِهِمْ كَافِرِينَ ﴿١٣﴾

14. And day *tagomo* (*ups-to-fulfill*)<sup>w9</sup> The Hour<sup>w</sup> then-day they<sup>z</sup> separate.

وَيَوْمَ تَقُومُ السَّاعَةُ يُنْفَرُونَ ﴿١٤﴾

15. Then as-to whom<sup>r</sup> believed they<sup>z</sup> and worked the righteous-works<sup>w</sup> they<sup>z</sup> then they (are) in a *rawdhaten*<sup>w</sup> (*garden of flowers-and-water*)<sup>w</sup> *yuhbaroon*<sup>10</sup> (they<sup>z</sup> are to be extended hospitality and delight with bounteous provisions-/high honors/and the most pleasing sounds-all with apparent indications).

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا  
الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ  
يُحْبَرُونَ ﴿١٥﴾

16. And as-to whom<sup>r</sup> unbelieved they<sup>z</sup> and denied they<sup>z</sup> by Our *Aya'te*<sup>w</sup> (messages/signs) and the Hereafter's<sup>w</sup> *leqa'a* (meeting with) then those (are) in the torment *mubdha-roona*<sup>11</sup> (those that are made present predeterminedly vis-à-vis time and place).

وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا  
وَلِقَاءِ الْآخِرَةِ فَأُولَٰئِكَ فِي  
الْعَذَابِ مُخَضَّرُونَ ﴿١٦﴾

<sup>7</sup> The word "السَّوَى" is opposite of "الحَسَنَى." Like "الكبرى." As "الحَسَنَى تَأْتِيهِمُ الْإِحْسَنُ" similarly "السَّوَى تَأْتِيهِمُ السُّوءَى" and also, "الحَسَنَى" = "Paradise" so "السَّوَى" = "Hell." So the closest to that is a qualified "Hell, enormous offense" for "السَّوَى" so "enormous offense" is superlatively qualified = Hell. See القرطبي. So we say: "enormous-affront."

<sup>8</sup> There is a distinction between "تَقُومُ" = "up" = "get up or rise" (in the intransitive sense, and "stands" = "تَقِفُ." Also the expression "تَقُومُ السَّاعَةُ" is an Arabic tongue expression meaning: happens.

<sup>9</sup> Ibid.

<sup>10</sup> The word "يُحْبَرُونَ" has no English equivalent as it involves delight with bounteous provisions, high honor, and the most pleasing sounds. See تفسير الطبري والياج.

<sup>11</sup> The word "mubdharoon" is plural of "mubdhar," masculine, singular objective noun meaning: made present. However, such plural sense almost always despite their wish to be present.

17. So *subhana*<sup>12</sup> (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Allah when *tomsoona* (you<sup>z</sup> begin the evening) and when *toss'behoona*<sup>13</sup> (you<sup>z</sup> enter the morning).
18. And for Him (is) the praise in the Heavens<sup>w</sup> and the Earth<sup>w</sup> and *asheyyan* (at beginning of night) and when you<sup>z</sup> noon.
19. Youkbrejo ([He] emerges/produces) the *hayya* (living-/alive) of the *mayye'te* (dying/dead) and *youkbrejo* the *mayye'ta* (=mayye'te) of the *hayya* and [He] quickens the land<sup>w</sup> after its<sup>w</sup> death; and like *tha'leka* (afar-that-it/that)<sup>x</sup> *tokbrajona* (you<sup>z</sup> be emerged/produced).
20. And of His *Aya'te*<sup>w</sup> (miracles/signs/proofs) (is) that [He] created you<sup>b</sup> of a *tora'ben* (crushed sand); afterwards *edha* (suddenly/surprisingly) you<sup>f</sup> (are) humans spreading.
21. And of His *Aya'te*<sup>w</sup> (miracles/signs/proofs) (is) that [He] created for you<sup>b</sup> of your<sup>n</sup> selves<sup>w</sup> spouses-/mates<sup>14</sup> to *taskon* (repose/quiet/be-intimate) you<sup>z</sup> to [her]; and [He] made between you<sup>b</sup> affection<sup>w</sup> and a mercy;<sup>w</sup> verily in *tha'leka* (afar-that-it/that)<sup>x</sup> surely (are) *Aya'te*<sup>w</sup> (miracles/signs/proofs) for a people rethinking.
22. And of His *Aya'te*<sup>w</sup> (miracles/signs/proofs) (are): the Heavens<sup>w</sup> and the Earth's<sup>w</sup> [creation] and difference (of) your<sup>n</sup> tongues and your<sup>n</sup> hues; verily in *tha'leka* (afar-that-it/that)<sup>x</sup> surely (are) *Aya'ten*<sup>w</sup> (=Aya'te<sup>w</sup>) for the knowers.
23. And of His *Aya'te*<sup>w</sup> (miracles/signs/proofs) your<sup>n</sup> *mana'mo* (sleep/repose/dream) by the night and the *naba're* (between sunrise and sunset) and your<sup>n</sup> *ebtegbo* (earnest-quest) of His munificence; verily in *tha'leka*

<sup>12</sup> The word "*subhana*" = "سبحان" has no English equivalent. Wherever this word, or its grammatical inflections (such as "سبحانك" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render "*subhana*" = "سبحان" concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

<sup>13</sup> The words "تصبحون" and "تمسون" literally means: "you enter (the) morning" and "you enter (the) evening" respectively." See اللسان. This, perhaps, indicates that the day begins by its night, as the Arabs call the evening by the name of the next day. For example: Thursday evening is referred to as "Friday's night." Clearly the time began in darkness and then light was created to illuminate such darkness. However, once Allah had created the day and the night and made both successors of one another, no one of either will overtake the other, as each is in an orbit isolated in its orbit it swims.

<sup>14</sup> The word "ازواجاً" = "جمع زوج" Also: المرأة زوج وزوجة. اللسان. So "ازواجاً" = "spouses/mates," that is a "he" and a "she," so that the "he" will to repose to "her."

(*afar-that-it/that*)<sup>x</sup> surely (are) *Aya'ten*<sup>w</sup> (= *Aya'te*<sup>w</sup>) for a people listening.

ذَٰلِكَ لَا يَتْلُو لِقَوْمٍ يَسْمَعُونَ ﴿٢٣﴾

24. And of His *Aya'te*<sup>w</sup> (*miracles/signs/proofs*) (are): [He] shows you<sup>b</sup> the lightning frighteningly and covetously and *younaẓẓelo* (*iteratively descends*) [He] from the sky<sup>w</sup> water;<sup>x</sup> then quickens [He] by it<sup>x</sup> the land<sup>w</sup> after its<sup>w</sup> death; verily in *tha'leka* (*afar-that-it/that*)<sup>x</sup> surely (are) *Aya'ten*<sup>w</sup> (= *Aya'te*<sup>w</sup>) for a people reasoning they.<sup>z</sup>

وَمِنْ آيَاتِهِ يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنْزِلُ مِنَ السَّمَاءِ مَاءً فَيُخْجِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٢٤﴾

25. And of His *Aya'te*<sup>w</sup> (*miracles/signs/proofs*) (are): that *taquma* (*up-to-fulfill*)<sup>w15</sup> The Heaven<sup>w</sup> and the Earth<sup>w</sup> by His command; After-wards if [He] summoned you<sup>b</sup> a summoning<sup>w</sup> from the Earth<sup>w</sup> *edha* (*suddenly*) you<sup>f</sup> (are) emerging (*resurrecting*).

وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ ﴿٢٥﴾

26. And for Him whoever (are) in the Heavens<sup>w</sup> and the Earth<sup>w</sup> All for Him *gha'netoona* (*he-they are: devotedly-obeyers/submitters*).

وَلَهُ مَن فِي السَّمَوَاتِ وَالْأَرْضِ كُلٌّ لَهُ قَانُونَ ﴿٢٦﴾

27. And He Who begins the creation;<sup>x</sup> afterwards [He] repeats it,<sup>x</sup> and it<sup>x</sup> (*is*) easier on Him; and for Him (*is*) the highest example/parable in the Heavens<sup>w</sup> and the Earth;<sup>w</sup> and He (*is*) The Mighty The *Hakeemo*<sup>16</sup> (*infinite bekma*<sup>17</sup> Possessor).

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَتْ عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾

28. [He] struck for you<sup>b</sup> a parable/example of your<sup>n</sup> selves;<sup>w</sup> is for you<sup>b</sup> of what possessed-she<sup>y</sup> your<sup>n</sup> *ayma'no* (*right-hands*)<sup>w</sup> of partners in what We provided you;<sup>b</sup> then (are) you<sup>f</sup> in it<sup>x</sup> equal; you<sup>z</sup> fear them like your<sup>n</sup> *kheyfa'tee*<sup>18</sup> (*circumstantial-state-of-fear of*) your<sup>n</sup> selves;<sup>w</sup> like *tha'leka* (*afar-that-it/that*)<sup>x</sup> [We] expound the *Aya'te*<sup>w</sup> (*miracles/signs/proofs*) for a reasoning people.

ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنْفُسِكُمْ هَلْ لَّكُمْ مِّنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ ﴿٢٨﴾

29. Rather *ettaba'a* ([*they*]<sup>r</sup> *close-followed*) who<sup>r</sup> *dhalamo*<sup>19</sup> (*they*<sup>z</sup> *wronged*) their *ahwa*<sup>20</sup> (*tendentious likings*) by other than knowledge; so who<sup>a</sup> *yahdey* (*divinely-guides*)

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ فَمَنْ يَهْدِي مَنْ أَضَلَّ

<sup>15</sup> There is a distinction between “تقوم” = “up” = “get up or rise” (in the intransitive sense, and “stands” = “تقف.” Also the expression “تقوم الساعة” is an Arabic tongue expression meaning: enormous happening=Day of Judgment.

<sup>16</sup> See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

<sup>17</sup> See the Lexicon attached to this Translation for “bekma.”

<sup>18</sup> The word “kheyfab” = “خيفة” is a noun etymologically it is “خوف” as if it is a once. Hence, it is a circumstantial “state-of-fear” for a given situation. See تاج العروس. And (S20:67) provides strong support for “خيفة” as so stated, as the Ayah says: “So, [he] perceived in himself a kheyfatan (a circumstantial state-of-fear) Mosa (Moses).” Moses’ kheyfatan was during the initial stage of the show-down between Pharos magicians and Moses.

<sup>19</sup> See the Lexicon attached to this Translation for “ظالم” = “فاعل الظلم” = “injustice-doer” and “ظلم” = “wronged.”

<sup>20</sup> The word “هوى” is plural of “اهواء” translated as “(tendentious) liking,” which in and of itself could be good or bad noble or vile. The Messenger (SAWS) says that believe not anyone of you until his “هوى” agrees with what I came with, i.e. the Qur’aan and Hadeeth.



whom<sup>p</sup> Allah misled; and not for them of *na'ssereena* (iterative succorers).

اللَّهُ وَمَا لَهُمْ مِّنْ نَّاصِرِينَ ﴿٢١﴾

30. So *a'qem*<sup>21</sup> (let-[you]<sup>s</sup> uphold/sustain your<sup>t</sup> face<sup>22</sup> for the religion *haneefan*<sup>23</sup> (rightly-inclining), Allah's *fettrata*<sup>w</sup> (innate-perfect-origination)<sup>w</sup> which<sup>u</sup> Allah *fatara* (innately perfectly-originated) the mankind on it;<sup>w</sup> no substitution<sup>x</sup> for Allah's creation; *tha'leka* (afar-that-it/that)<sup>x</sup> (is) the religion [the] forthright,<sup>24</sup> [and,] but most the mankind not know.

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا يَبْدِيلَ لِخَلْقِ اللَّهِ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَٰكِن أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿٢٠﴾

31. *Muneebeena*<sup>25</sup> (iterative returners-penitents) to Him; and *ettaqo* (let-reverentially guard you<sup>z</sup> against the displeasure of) Him and *aqemo*<sup>26</sup> (let-you<sup>z</sup> up-to-fulfill the prescribed duties of) the Prayer;<sup>w</sup> and let-not be you<sup>z</sup> of the *mushbrekeena* (be-they partnering deities with Allah/ be-polytheists).

مُذِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٢١﴾

32. Of whom<sup>r</sup> separated they<sup>z</sup> their religion and they<sup>z</sup> were sects/factions;<sup>27</sup> every party by what *laday*<sup>28</sup> (directly and possessively for) them (are) revelers-/rejoicers.<sup>29</sup>

مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيْعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٢٢﴾

33. And if touched/betided the mankind *dhurro* (persistent distress) invoked they<sup>z</sup> their Lord *muneebena*<sup>30</sup> (iterative returners-penitents they<sup>z</sup>) to Him; afterwards if *athagahom* ([He] caused them to taste) from Him a mercy;<sup>w</sup> *edha* (suddenly) a team of them by their Lord they<sup>z</sup> partner (other deities).

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا أَذَاقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٢٣﴾

34. To *yakforo* (be-ingrate they<sup>z</sup>) by what *aa'tayna* (We accorded) them; so *tamatta'ao* (let-relish you<sup>z</sup> the temporary worldly delight) then will know you.<sup>z</sup>

يَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٢٤﴾

35. Or We descended on them an authority,<sup>x</sup> so it<sup>x</sup> speaks by what they<sup>z</sup> were by it<sup>x</sup> they<sup>z</sup> partner (deities with Allah).

أَمْ أَنزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِ يُشْرِكُونَ ﴿٢٥﴾

<sup>21</sup> That is you<sup>s</sup> up/sustain/maintain all the rituals necessary.

<sup>22</sup> The expression "maintain your face" means: you firmly maintain your entity and intention, in this case for the religion as an incliner to it.

<sup>23</sup> The word "حنيفاً" = "ميلاً" is an adverbial construct, hence "rightly." See إعراب القرآن، لمحمود صافي. The "inclining" is to the sound religion or faith of Ibraheem's (Abraham's); as he inclined away from his people's faith which was based on multiple idols' worships.

<sup>24</sup> The word "قيماً" = "مستقيماً" i.e. means straight. See اللسان.

<sup>25</sup> The word "منيبين" from "أناب" means iteratively returned penitent. See الراغب.

<sup>26</sup> The word "أقيموا" is rooted in "أقام" = uphold/sustain/maintain.

<sup>27</sup> The word "شيع" = "sects/factions" in the sense of a smaller cohesive groups contentions with respect to a larger group following and succoring each other.

<sup>28</sup> The word "لدى" in "لديهم" from "لدى" is closer than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن" thus, "لدى" which closer spatially and more specific. So, "directly and possessively for" (them) seems to indicate such closeness. See اللسان.

<sup>29</sup> This word "فرح أو فرحون" is normally not "lawful" in terms of Sabrey'ah, except if such a rejoicing is coming from Allah to the people.

<sup>30</sup> See footnote 25 above regarding "أناب."

36. And if *adhaqnqna* (*We caused tasting*) the mankind a mercy,<sup>w</sup> reveled/rejoiced they<sup>z</sup> by it;<sup>w</sup> and *en* (*if*) betides<sup>w</sup> them a *sayye'aa'ton* (*demeritorious-deed*)<sup>w</sup> [by] what advanced-she<sup>y</sup> their hands,<sup>w</sup> *edha* (*suddenly/whereas*) they (*are*) desponding. وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِنْ تُصِبَّهُمْ سَيِّئَةٌ سَيَّئَتْ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ﴿٣٦﴾
37. Have [and] not they<sup>z</sup> seen that Allah *yabsotto* ([*He*] *swells/expands*) the *rez'qa*<sup>x</sup> (*provision/victuals for sustenance*)<sup>x</sup> for whom<sup>p</sup> [*He*] wills, and [*He*] constricts; verily in *tha'leka* (*afar-that-it/tha*)<sup>x</sup> surely (*are*) *Aya'ten*<sup>w</sup> (*miracles/signs/proofs*) for a believing people. أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٣٧﴾
38. So *e'tey* (*let-accord* [*you*]) the kin-possessor his right and [too]: the *meskeena* (*not having sufficient material possessions*) and son (*of*) the path (*the wayfarer*); *tha'leka* (*afar-that-it/tha*)<sup>x</sup> (*is*) *kbayron* (*choicer/superior/worthier*) for whom<sup>r</sup> they<sup>z</sup> want Allah's Face;<sup>31</sup> and those they (*are*) the thrivers. فَتَاتِذَا الْقَرْنَى حَقَّهُ، وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ذَلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٣٨﴾
39. And what *aa'taytom* (*you*<sup>c</sup> *accorded*) of a *re'ban* (*giving and expecting accruement*) to *yarbo* (*grow/accrue*) in the mankind's possessions, so [*it*]<sup>x</sup> not *yarbo enda* (*by Rule of*) Allah; and what *aa'taytom* of *Zakaten*<sup>w32</sup> (*prescribed percentage of personal possessions*)<sup>w</sup> you<sup>z</sup> want Allah's Face,<sup>33</sup> then those they (*are*) the doublers.<sup>34</sup> وَمَا آتَيْتُم مِّن رَّبِّا لَّيْرَبُوا فِي أَمْوَالِ النَّاسِ فَلَا يَرَبُّوا عِنْدَ اللَّهِ وَمَا آتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَئِكَ هُمُ الْمُضْعِفُونَ ﴿٣٩﴾
40. Allah, Who created you;<sup>b</sup> afterwards [*He*] provided you;<sup>b</sup> afterwards [*He*] deadens<sup>35</sup> you;<sup>b</sup> afterwards [*He*] quickens you;<sup>b</sup> is of your<sup>n</sup> partners who<sup>a</sup> [*he*] does *tha'lekum* (*collective-afar-that*)<sup>x</sup> of a thing; *Subhana*<sup>36</sup> (*Allah is hallowedly and marvelously deemed transcending all defects/and solemnly all stand in awe and utmost consecration of*) Him and *ta'aala* (*ever elevated* [*He*]) *amma* (*regarding*) what they<sup>z</sup> partner (*deities with Him*). اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِن شُرَكَائِكُمْ مَن يَفْعَلُ مِن ذَلِكُمْ مِثْلَ شَيْءٍ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٤٠﴾
41. Appeared/manifested the corruption in the desert<sup>37</sup> (*land*) and the sea by what earned-she<sup>y</sup> the ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا

<sup>31</sup> The phrase "Allah's Face" is a lofty and eloquent Arabic *tongue* expression meaning: *pleasure of Allah*.

<sup>32</sup> See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its implications?

<sup>33</sup> See footnote 31 above regarding Face.

<sup>34</sup> Linguistically "المضعفون" = *doublers*. But according to Islamic teaching any *righteous work* gets doubled, quadrupled and up to seven hundred times or more. So, *reban* here means *giving some-thing* to have it returned augmented by the recipient.

<sup>35</sup> The word "أمات" in "يُمِيتُكُمْ" is the transitive verb to deprive of life. See *Merriam Webster's Unabridged Dictionary*.

<sup>36</sup> The word "*subhanabo*" = "سُبْحَانَهُ" has no English equivalent. The word is made up of two parts: "*subhana*" and the pronoun "*bo*" = "*Him*." Wherever the word "*subhana*," or its associates/inflections (such as "سُبْحَانَ" or "سُبْحَانِكَ") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render "*subhana*" = "سُبْحَانَ" concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*.

<sup>37</sup> The word "الْبَرِّ" = "القفار، أي الخلاء من الأرض،" literally means "desert," i.e. furthest from any body of water. =

- man-kind's hands;<sup>w</sup> to (cause) them [He] taste some (of) which<sup>x</sup> worked they;<sup>z</sup> *la'alla* (craving currently unavailable deed that, perhaps) they return they.<sup>z</sup> كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾
42. Let-say [you<sup>s</sup>]: let-tread you<sup>z</sup> in the land<sup>w</sup> then let-look you<sup>z</sup> how [was] consequence<sup>w</sup> (of) whom<sup>r</sup> of before, [was] most (of) them *mushbrekeena* (be-they who partner deities with Allah/he-polytheists). قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلُ كَانَ أَكْثَرُهُمْ مُشْرِكِينَ ﴿٤٢﴾
43. So *a'qem*<sup>38</sup> (let-[you<sup>s</sup>] uphold/sustain your<sup>r</sup> face<sup>39</sup> for the religion<sup>40</sup> [the] forthright,<sup>41</sup> from before that *ya'ateya*<sup>x</sup> (approaches/comes)<sup>x</sup> a day no *maradda* (fending-/repeller) for it<sup>x</sup> of lesser than Allah; then-day *yassadda'aona* (iteratively sunder they<sup>z</sup>). فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَيِّمِ مِنْ قَبْلُ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنْ اللَّهِ يَوْمَئِذٍ يَصَّدَّعُونَ ﴿٤٣﴾
44. Whoever [he] unbelieved then on him (is) his unbelief; and whoever [he] worked righteously, then for their selves<sup>w</sup> they<sup>z</sup> further/foster. مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَمَنْ عَمِلَ صَالِحًا فَلَا نَفْسِهِمْ يَمْهَدُونَ ﴿٤٤﴾
45. To [He] requite whom<sup>r</sup> believed and worked they<sup>z</sup> the righteous-works they<sup>z</sup> from His munificence; verily He loves not the unbelievers. لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ ﴿٤٥﴾
46. And of His *Aya'te*<sup>w</sup> (miracles/signs/proofs) (is) to send [He] the winds<sup>w</sup> *mubashsheraten*<sup>w42</sup> (iterative she-tellers of pleasant tidings)<sup>w</sup> and *toudheqokum* ([He] causes you<sup>b</sup> taste) of His mercy<sup>w</sup> and to run<sup>w</sup> the *folko*<sup>w</sup> (ship-/ships)<sup>w</sup> by His command; and to *tabtagho* (earnestly-quest you<sup>z</sup>) of His munificence; and *la'alla* (craving currently unavailable deed that/perhaps) you<sup>b</sup> thank you.<sup>z</sup> وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيحَ مُبَشِّرَاتٍ وَلِيَذِيقَكُمْ مِنْ رَحْمَتِهِ وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٤٦﴾
47. And *laqad* (verily, already and affirmatively) We sent of before, you<sup>g</sup> messengers to their people; so they<sup>z</sup> came (to) them by the evidences-she;<sup>y</sup> then We revenged from whom<sup>r</sup> *ajramno*<sup>43</sup> (crime-committed they<sup>z</sup>); and [was] a right on Us succoring the believers. وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَى قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَاَنْتَقَمْنَا مِنْ الَّذِينَ أَجْرَمُوا وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ ﴿٤٧﴾
48. Allah, Who sends the winds;<sup>w</sup> so it<sup>ym</sup> *bestir sababan*<sup>44</sup> اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُثِيرُ سَحَابًا

= Also, “الْبَرِّ” figuratively speaking could stand for “land.” See اللسان.

<sup>38</sup> That is you<sup>s</sup> up/sustain/maintain all the rituals necessary.

<sup>39</sup> The expression “maintain your face” means: you firmly maintain your entity and intention, in this case for the religion as an incliner to it.

<sup>40</sup> That is *Islam*, as it is the “straight” religion, see next footnote 4247 below.

<sup>41</sup> The word “قَيِّمٌ” = “مُسْتَقِيمٌ” i.e. means straight. See اللسان.

<sup>42</sup> The word “mubashsheraten” is feminine, plural, subjective noun, meaning: she-tellers of pleasant tidings, with no English equivalent.

<sup>43</sup> The word “أَجْرَمُوا” is made up of two parts: (1) “أَجَزَمَ” and (2) the “مُوا” = the absentees masculine speakers’ pronoun for a plural. However, part (1) “أَجَزَمُوا” is a past tense for which there is no English correspondent verb. So, the closest approximation to that is: “crime committed,” which slightly different then the original text.

<sup>44</sup> The word “سحاب” versus “غيم” is that the “سحاب هو ينسحب” i.e. glides itself or the wind pulls or pushes it and make it move. And it’s plural of a “سحابة.” Whereas the “غيم” appears stationary. أنظر اللسان.



(gliding-clouds); then *yabsotto* ([He] spreads/extends) it<sup>x</sup> in the sky<sup>w</sup> how [He] wills and [He] makes it<sup>x</sup> fragments; then [you<sup>s</sup>] see the *wadqa* (haze/raindrops) emerging from its<sup>x</sup> *kbe'lale* (bores);<sup>45</sup> then if [He] betided by it<sup>x</sup> whom<sup>p</sup> [He] wills of His *eba'de* (worshippers/submitters/slaves), *edha* (suddenly/whereas) they (are) *yestabsherona*<sup>46</sup> (seek pleasant tidings they<sup>z</sup>).

فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ  
وَيَجْعَلُهُ كِسْفًا فَتَرَى الْوَدَقَ يَخْرُجُ  
مِنْ خِلَالِهِ ۖ فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ  
مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿١٨﴾

49. And *en* (*albeit*) they<sup>z</sup> were of before that *younaẓẓala* (*it<sup>x</sup> be descended*) on them from before it<sup>x</sup> surely *mublessena* (*ones that are nonplused*).

وَلِنْ كَانُوا مِنْ قَبْلُ أَنْ يَنْزَلَ عَلَيْهِمْ  
مِنْ قَبْلِهِ لَمُبْلِسِينَ ﴿١٩﴾

50. So let-look [you<sup>s</sup>] to effects/traces<sup>47</sup> (*of*) Allah's mercy<sup>w</sup> (*i.e. ghaytha<sup>x</sup> = delightful satiating-and-reviving rain*); how [He] quickens the land<sup>w</sup> after its<sup>w</sup> death; verily *tha'leka* (*afar-that-it/that*)<sup>x</sup> surely (*is*) Enliverer (*of*) the deceased and He on every-thing (*is*) Omnipotent.

فَأَنْظُرْ إِلَىٰ ءَاثَرِ رَحْمَتِ اللَّهِ  
كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۚ إِنَّ  
ذَٰلِكَ لَمِنْ أَمْرِ الْمَوْتَىٰ ۚ وَهُوَ عَلَىٰ كُلِّ  
شَيْءٍ قَدِيرٌ ﴿٢٠﴾

51. And *la'en* (*indeed if*) We sent a wind<sup>w</sup> then they<sup>z</sup> saw it<sup>x</sup> *mussfarran*<sup>48</sup> (*turning-yellow*), surely they<sup>z</sup> (*would have*) remained from after it<sup>x</sup> unbelieving.

وَلِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا  
لَظَلُّوا مِنْ بَعْدِهِ يَكْفُرُونَ ﴿٢١﴾

52. So verily you:<sup>g</sup> not *tos'meao* ([you<sup>s</sup>] make hear) the deceased and not *tos'meao* the *ssomma*<sup>49</sup> (*deaf people*) the invocation/prayer<sup>50</sup> (*Prophet's invocation*) if they<sup>z</sup> fled/diverged retreaters.

فَإِنَّكَ لَا تَسْمَعُ الْمَوْتَىٰ وَلَا تَسْمَعُ  
الْصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٢٢﴾

53. And not you<sup>s</sup> surely (*are*) a *hadey* (*divine-guider*) (*of*) the *omya*<sup>51</sup> (*blind people*) *a'n* (*off*) their misguidance-she;<sup>y</sup> *en* (*not*) *tos'meao* (*make hear [you<sup>s</sup>]*) except whom<sup>p</sup> [he] believes by Our *Aya'te*<sup>w</sup> (*Qur'aanic statements*); then they (*are*) Muslims.

وَمَا أَنْتَ بِهَادٍ الْعَمَىٰ عَنْ ضَلَالَتِهِمْ  
إِنْ تَسْمَعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ  
مُسْلِمُونَ ﴿٢٣﴾

54. Allah, Who created you<sup>b</sup> [He] of a weakness;<sup>x</sup> afterwards [He] made of after a weakness<sup>x</sup> a strength;<sup>w</sup>

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ  
جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ۚ ثُمَّ

<sup>45</sup> The word “خلاله أي تقيه التي يخرج منها” means its bores. See اللسان.

<sup>46</sup> The word “استبشر” means (a) he sought the pleasant tidings, or (b) Rejoice or shon, by verbal, facial or bodily expressions gladness of pleasant tidings.

<sup>47</sup> The word “الأثر” is the plural of “الأثر أو الأثر.” The “الأثر” is the facial glamour and the “الأثر” is the trace of something after it goes away. Here perhaps, and Allah knows best, the trace of the glamour on the faces after say the rain (mercy) of Allah, so, this translation of “delightful traces.” See الفرطبي and الناج.

<sup>48</sup> The “it” refers to the greenery and good looking pasture, turned yellow and perishing because of this wind.

<sup>49</sup> The word “صم” is a plural noun while its closest English corresponding equivalent is an adjectives and so no plural for it except to associate it with a plural noun people. Hence, the translation above.

<sup>50</sup> The word “دعاء” has several meanings: (1) prayer to Allah, in the sense of supplication (2) the simple calling for the near-by, (3) naming of, or calling by personal name, (4) vocal urging to attain something, (5) the simple say of a statement, (6) call for information, (7) torture or torment when suffixed with “on” or upon, (8) invitation, (9) call of angel Israfeel to blow in the trumpet for Day of The Judgment, (10) Call of Allah for the folks of Paradise.

<sup>51</sup> See footnote 49 regarding “صم” and the same applies only to “عمي.”

afterwards [He] made from after a strength<sup>w</sup> a weakness<sup>x</sup> and agedness/hoariness;<sup>w</sup> [He] creates whatever<sup>52</sup> [He] wills and He (is) The Omniscient, The Omnipotent.

جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً  
يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ

٥١

55. And day *taqumo* (*ups-to-fulfill*)<sup>53</sup> The Hour<sup>w</sup> *yog'semo* (*oath they*)<sup>z</sup> the criminals not waited they<sup>z</sup> other than hour;<sup>w</sup> like *tha'leka* (*afar-that-it/that*)<sup>x</sup> they<sup>z</sup> were *yo'afakona*<sup>54</sup> (*off-right dissuaded/ dissuaded speciously they*)<sup>z</sup>.

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ  
الْمُجْرِمُونَ مَا لِيَأْتِيَهُمْ سَاعَةٌ  
كَذَلِكَ كَانُوا يُؤْفَكُونَ

٥٥

56. And said who<sup>r</sup> *oto* (*they<sup>z</sup> who had been accorded*) the knowledge and the belief, *laqad* (*verily, already and affirmatively*) waited you<sup>c</sup> in Allah's Book to the Resurrection Day; so this (is) the Resurrection Day; [and,] but you<sup>b</sup> you<sup>c</sup> were not knowing.

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ  
لِئْتَمْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ  
فَهَذَا يَوْمُ الْبَعْثِ وَلَكِنَّكُمْ  
كُنْتُمْ لَا تَعْلَمُونَ

٥٦

57. So then-day not benefits who<sup>r</sup> *dhalamo*<sup>55</sup> (*they<sup>z</sup> wronged*) their apology and neither they *justa'atabona* (*are to be sought to apologize they*)<sup>z</sup>.

فَيَوْمَئِذٍ لَا يَنْفَعُ الَّذِينَ ظَلَمُوا  
مَعذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ

٥٧

58. And *laqad* (*verily, already and affirmatively*) We struck for the mankind in this [The] Qur'aan of every a parable/example; and *la'en* (*indeed if*) you<sup>g</sup> came-/presented (*to*) them by an *Aya'ten*<sup>w</sup> (*Qur'aanic statement*) surely assuredly<sup>56</sup> say they<sup>z</sup> who<sup>r</sup> unbelieved they,<sup>z</sup> not you<sup>f</sup> (*are*) except falsifiers.

وَلَقَدْ صَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ  
مِنْ كُلِّ مَثَلٍ وَلَئِنْ جِئْتَهُمْ بِآيَةٍ  
لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ أَنْتُمْ إِلَّا  
مُبْطِلُونَ

٥٨

59. Like *tha'leka* (*afar-that-it/that*)<sup>x</sup> stamps<sup>57</sup> Allah on hearts (*of*) whom<sup>r</sup> not know they.<sup>z</sup>

كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ  
لَا يَعْلَمُونَ

٥٩

60. So *issber* (*let-hold on patiently [you<sup>s</sup>]*); verily Allah's promise (is) right; and let not *yastakheffannaka*<sup>58</sup> (*he prompts you<sup>g</sup> into levity/bluffly to go along in astray*) who<sup>r</sup> (*are*) not *youqenona* (*believe with certitude they*)<sup>z</sup>.

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا  
يَسْتَخِفَّنَكَ الَّذِينَ لَا يُؤْمِنُونَ

٦٠

<sup>52</sup> The particle "ما" is "إسم أو أداة شرط" = conditional noun/particle; or "ما" = "إسم موصول" = connective noun meaning that which. See أحمد الحلب and إعراب القرآن، لمحمود صافي.

<sup>53</sup> There is a distinction between "تقوم" = "up" = "get up or rise" (in the intransitive sense, and "stands" = "تقف". Also the expression "تقوم الساعة" is an Arabic tongue expression meaning: happens.

<sup>54</sup> The word "يؤفكون" means they are dissuaded to divert to an improper path away from the right, they get persuaded by specious concoction.

<sup>55</sup> See the Lexicon attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged."

<sup>56</sup> The "ل" in "ليقولن" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly".

<sup>57</sup> The expression: "stamps on the hearts..." is an Arabic tongue expression meaning that if the hearts were to be stamped then such hearts would be sealed so that they understand not and nor comes out of them any meritorious thing.

<sup>58</sup> The word "استخف" has several meanings, among them, applicable here, and Allah knows best, is "حملة استغفالا" i.e. prompted him bluffly to go along in astray. So "استخف" here means: "be prompted into levity/bluffly to go along in astray." See الهادي and اللسان. +

آياتها  
34  
Ayah

سُورَةُ لُقْمَانَ

Surato Luqmana

ترتيبها  
31  
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. *Alif. Lamm. Meem.*<sup>1</sup> آلَمْ
2. *Telka<sup>w</sup> (she-that-afar-it<sup>w</sup> / those<sup>w</sup>) (are) Aya'te<sup>w</sup> (Qur'aanic statement) (of) The Book The Hakeeme<sup>2</sup> (infinite bekma<sup>3</sup> Possessor).* تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ
3. A *hudan* (divine-guidance)<sup>x</sup> and a mercy<sup>w</sup> for the benefactors. هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ
4. Who<sup>r</sup> *yougeymona<sup>4</sup> (they<sup>z</sup> up-to-fulfill the prescribed obligations of) the Prayer<sup>w</sup> and youatona<sup>x</sup> (they<sup>z</sup> accord and fulfill the obligations of)<sup>x</sup> the Zakata<sup>w5</sup> (prescribed percentage of personal possessions)<sup>w</sup> and they (are) by the Hereafter<sup>w</sup> they (are) yougenooona (they<sup>z</sup> believe with certitude).* الَّذِينَ يَقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ
5. Those (are) on a *hudan* (divine-guidance)<sup>x</sup> from their Lord and those they (are) the thrivers. أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ
6. And of the mankind who<sup>p</sup> [he] purchases the amusement (of) discourse, to mislead [he] a'n (off) Allah's path by other than a knowledge; and *yattakhetha<sup>6</sup> (takes and makes) it<sup>w</sup> [he] jestingly; those, for them (is) a humiliative torment.* وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِعَثَرٍ عَمِيمٍ وَيَتَّخِذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ
7. And if (to-be/being) recited on him Our *Aya'te<sup>w</sup> (Qur'aanic statements) [he] diverged, mustakberan<sup>7</sup> (affirmably standing haughtily above submission) as if [he] heard it<sup>w</sup> not, as if in his [both] ears a *wagran* (bearing-heaviness); so *bashsherbo<sup>8</sup> (let-tell him [you] pleasant tidings) by a painful torment.* وَإِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا وَلَّىٰ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا فَبَسَّرَهُ بِعَذَابٍ أَلِيمٍ*

<sup>1</sup> See the *Lexicon* attached to this *Translation* for a commentary on this.

<sup>2</sup> See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم.”

<sup>3</sup> Ibid.

<sup>4</sup> The word “يَقِيمُونَ” is rooted in “أَقَامَ” = upheld. linguistically “أَقَامَ” means: “أدام، بمعنى أبقي أو استمر على دوام. والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً.” So, “يَقِيمُونَ” means they: (1) Uphold the prescribed obligations the Prayer. (2) Called or upped to perform the Prayer itself. Note: Prayer and how (it<sup>w</sup>) to be done was established and reveled by Allah. Hence people do not establish Prayer they only uphold and follow, i.e. perform, and maintain it<sup>w</sup>.

<sup>5</sup> See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its implications.

<sup>6</sup> The word “يَتَّخِذُ” from “الِاتِّخَاذُ” which is “اِفْتَعَالُ” for “الِاتِّخَاذُ” as stated in اللسان; therefore, “يَتَّخِذُ” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

<sup>7</sup> The word “mustakberan” = “مستكبرا” does not have an exact English equivalent per se. It is singular, masculine, subjective noun, meaning: affirmably self-exalter. So, we transliterate and parenthetically explain.

<sup>8</sup> See the *Lexicon* attached to this *Translation* for *bashshara*/youbashsharo/mubashshar = يبشّر / يبشّر / يبشّر.



8. Verily who<sup>r</sup> believed they<sup>z</sup> and worked the righteous-works<sup>w</sup> they, <sup>z</sup> for them (are) gardens<sup>w</sup> (of) the naeeme (permanent mental and physical delights in Paradise).  
 إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ ﴿٨﴾
9. Immortals they<sup>z</sup> (are) in it;<sup>w</sup> Allah's promise, (absolutely)-right;<sup>9</sup> and He (is) The Mighty The Hakeemo<sup>10</sup> (infinite bekma<sup>11</sup> Possessor).  
 خَالِدِينَ فِيهَا وَعَدَ اللَّهُ حَقًّا وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٩﴾
10. Created [He] the Heavens<sup>w</sup> by other than pillars you<sup>z</sup> see it;<sup>w</sup> and cast [He] in the Earth<sup>w</sup> anchors<sup>12</sup> (catches/fasteners/stabilizers), that not [it<sup>w</sup>] wobbles by you;<sup>b</sup> and dispersed [He] in it<sup>w</sup> of every a dabba'ten<sup>w13</sup> (she-moving-creature); and anzalna (We descended) from the sky<sup>w</sup> water; so anbatna (We sprouted) in it<sup>w</sup> of every zanjen<sup>14</sup> (category/hue) kareemen<sup>15</sup> (bounteous, and of multiple uses/effects).  
 خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَأَلْقَى فِي الْأَرْضِ رَوْسًا أَنْ تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ﴿١٠﴾
11. This (is) Allah's creation;<sup>x</sup> so let-you<sup>z</sup> show me what created who<sup>r</sup> (are) of lesser than/without Him; rather the dha'lemona<sup>16</sup> (injustice-doers) (are) in a misguidance manifester.  
 هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُبِينٍ ﴿١١﴾
12. And laqad (verily, already and affirmatively) aa'tayna (We accorded) Luqmāna the hekmeta<sup>17</sup> (wisdom) that let-thank [you<sup>s</sup>] for Allah; and whoever [he] thanks so verily only [he] thanks for himself;<sup>w</sup> and whoever kafara ([he] unbelieved/was ingrate),<sup>18</sup> so verily Allah (is) rich Hameedon (iteratively praised and multitudinous praiser He).  
 وَلَقَدْ ءَاتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌ حَمِيدٌ ﴿١٢﴾
13. And edh (when/while) said Luqmano for his son, while he exhorts<sup>19</sup> him: O, my little-son,<sup>20</sup> let-not  
 وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ

<sup>9</sup> The word "حَقًّا" is absolute objective noun, i.e. tantamount to the infinitive noun, intended for intensity, so "absolutely" is prefixed. As in English there is no infinitive noun for such a purpose of intensification of the verb. See إعراب القرآن، لمحمود صافي.

<sup>10</sup> See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

<sup>11</sup> See the Lexicon attached to this Translation for "bekma."

<sup>12</sup> That is the mountains.

<sup>13</sup> For lack of a better term I chose a "she-moving-creature" for "دَابَّةٌ," as a simple "she-creature" (alone) will not do, because a "rock" is a "she-creature" but it does not have apparent motility.

<sup>14</sup> The word "زَوْجٌ" strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen), (5) hue (color). And quite relevant to the word "زَوْجٌ" is its plural: (1) "أَزْوَاجٌ," which could also mean: (2) similars, i.e. the look-likes. In this Ayah, according to Ibn Abbas, "الفرطبي واللسان" = explainer of The Qur'aan, meaning (5) hues, applies. See إعراب القرآن.

<sup>15</sup> The word "kareem" = "كَرِيمٌ" is a subjective, singular, masculine noun. It has no exact English equivalent, as explained at length in footnote 28 of the Introduction. In summary: bounteous, and of multiple uses/effects.

<sup>16</sup> The "ظالمون" = "the injustice-doer," as "الظلم" = "injustice."

<sup>17</sup> The English word "wisdom," inextricably linked to human deficient knowledge and incomplete experience, is highly inadequate term to describe its supposed Arabic equivalent "hekma." See the Lexicon attached to this Translation, for an exposition of the word "bekma."

<sup>18</sup> The word "unbelieves," in its intransitive sense hence "unbelieves (in)" means: rejects the belief in, in this case, the thanks for Allah. That is being an ingrate with respect to Allah's countless boons on him, of say: life, health, hearing seeing, etc.

<sup>19</sup> The word "يَعِظُهُ" rooted in "وَعِظَ" = "exhorted" or "admonished," and "موعظة" could mean: exhortation or admonition.

<sup>20</sup> The phrase "my little-son" is by way of endearment.

partner (other deities) [you<sup>s</sup>] by Allah; verily [the] sherka (associating partners with Allah/polytheism) (is) surely an injustice great.

يَبْنَىٰ لَا تُشْرِكْ بِاللَّهِ إِنَّكَ الشِّرْكَ  
لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

14. And We enjoined the mankind by his both begetters (parents); borne him his mother frailness over frailness; and his fe'ssalo (weaning/disengagement from breast-feeding) in aa'mayne<sup>w21</sup> (two-years by anniversary), that let-thank [you<sup>s</sup>] for Me and for your<sup>t</sup> begetter-parents and to Me (is) the destiny.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ  
أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفَصَّلَهُ فِي عَامَيْنِ  
أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ ﴿١٤﴾

15. And en (if) jahadaka (both exerted their utmost mental-/physical and possessional efforts fighting you<sup>s</sup>) on that [you<sup>s</sup>] partner (deities) by Me what not for you<sup>s</sup> by it<sup>x</sup> a knowledge then let-not [you<sup>s</sup>] obey them both; and let-accompany [you<sup>s</sup>] them both in the world a ma'aroofoan (popularly acceptable and not Sharey'ah disapproved maxim); and ettabe'a (let-closely-follow [you<sup>s</sup>]) path (of) whom<sup>p</sup> [be] anaba<sup>22</sup> ([be] returned-penitent) to Me; afterwards to Me (is) your<sup>n</sup> return; then ona'bbe'o ([I] inform by piece-of-significant-and-availing-news) you<sup>b</sup> by what you<sup>c</sup> were working.

وَأِنْ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي  
مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا  
وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا  
وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ  
مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ  
تَعْمَلُونَ ﴿١٥﴾

16. O, my little-son,<sup>23</sup> verily it<sup>w</sup> en (if/albeit) tako<sup>24</sup> (it<sup>w</sup> be) a methgala (weigh/burden/equipoise) seed<sup>w</sup> of mustard so be [it<sup>w</sup>] in a rock<sup>w</sup> or in the Heavens<sup>w</sup> or in the Earth<sup>w</sup> ya'atee<sup>x</sup> (brings/causes to come)<sup>x25</sup> by it<sup>w</sup> Allah; verily Allah (is) Lateefon<sup>26</sup> (fine/subtle/gentle and protector) Proficient.

يَبْنَىٰ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ  
مِّنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي  
السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا  
اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾

17. O, my little-son,<sup>27</sup> a'qem<sup>28</sup> (let-[you<sup>s</sup>] up-to-fulfill the Prayer<sup>w</sup> and let-command [you<sup>s</sup>] by the ma'aroo'fe (popularly acceptable and not Sharey'ah disapproved maxim) and let restrain [you<sup>s</sup>] a'n (regarding) the munk'a're (rationally/Sharey'ah unacceptable deed/say); and issber

يَبْنَىٰ أَقِمِ الصَّلَاةَ وَأْمُرْ  
بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ  
عَلَىٰ مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ

<sup>21</sup> The Arabic word “عام” has no English equivalent *per se*. There is only one word for سنة. In Arabic there is “عام”, “حول”, “حجة”, and “سنة” each with a difference. Here “عام” is in reference to a year with a specific significant event in it, beginning any day within the year; whereas “سنة” is a year with reference to a beginning of a specific month and an ending by a specific month every time all the time. As to “حول”= anniversary of any special event; and “حجة”= lunar-year. Although generally all are loosely used synonymously or interchangeably. See الفروق اللغوية، لـ أبي هلال العسكري.

<sup>22</sup> The word “أناب” means iteratively returned penitent. See الراغب.

<sup>23</sup> The expression “my little son” is an Arabic tongue expression of endearment.

<sup>24</sup> Tako=ta'kon but shortened for resoluteness and assertiveness.

<sup>25</sup> That is to say: He brings it.

<sup>26</sup> The word “لطيف”= “رفيق” in concrete (material) terms it means: fine; and in abstract terms, it means: subtle or gentle or both. See البصائر. Additionally, when the word: “لطيف” is ascribed to Allah it becomes one of Allah's most beautiful attributive characteristics, which denotes protection in addition to fineness, subtlety, and gentleness. I know of no English word which simultaneously denotes: fineness, subtlety, gentleness and protection. Hence, the only available resort is transliteration and parenthetical explanation.

<sup>27</sup> See footnote 4398 above regarding endearment.

<sup>28</sup> That is you<sup>s</sup> are commanded to uphold/sustain/maintain all the prescribed obligations of the Prayer.

(let-hold on patiently [you<sup>s</sup>]) on what betided you;<sup>g</sup> verily *tha'leka* (*afar-that-it/tha*)<sup>x</sup> (is) of the matters' resolve.

عَزِمَ الْأُمُورِ ١٧

18. And let-not *tossa'eer* ([you<sup>s</sup>] *haughtily-cant*) your<sup>t</sup> cheek for the mankind; and let-not [you<sup>s</sup>] walk in the land<sup>w</sup> struttingly; verily Allah loves not every swaggerer/strutter-boaster.

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ١٨

19. And *eqssed* (*let-moderate/abate*) [you<sup>s</sup>] in your<sup>t</sup> walk and let-soften [you<sup>s</sup>] of your<sup>t</sup> voice; verily viler<sup>29</sup> (*of*) the voices surely (is) the donkeys' voice.

وَأَقْصِدْ فِي مَشْيِكَ وَاعْظُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ١٩

20. Have not seen you<sup>z</sup> that Allah subjugated for you<sup>b</sup> what (*are*) in the Heavens<sup>w</sup> and what (*are*) in the Earth;<sup>w</sup> and *asbagha* ([He] *amply provided*) on you<sup>b</sup> His boons<sup>w30</sup> apparently/openly<sup>w</sup> and hiddenly;<sup>w31</sup> and of the mankind who<sup>p</sup> [he] disputes in Allah by other than a knowledge and nor a *hudan* (*divine-guidance*) nor a book illuminator.

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مِمَّا فِي السَّمَوَاتِ وَمِمَّا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ ٢٠

21. And if (*had been*) said for them: *ettabe'ao* (*let-closely-follow you<sup>t</sup>*) what Allah descended, they<sup>z</sup> said rather *natta'be'o* ([we] *closely-follow*) what we found on it<sup>x</sup> our fathers; lo, while albeit<sup>32</sup> [was] the Satan inviting them to a torment (*of*) the *Sa'ere*<sup>w</sup> (*intensely kindling Fire*).<sup>w</sup>

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَنبَغُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَى عَذَابِ السَّعِيرِ ٢١

22. And whoever [he] consigns his face<sup>33</sup> to Allah while he (*is*) a benefactor then *qad* (*already and affirmatively*) *istam-saka*<sup>34</sup> ([he] *assiduously-held-on*) by the knot,<sup>35</sup> the *wothqa*<sup>36</sup> (*assuredly-intact*),<sup>w</sup> and to Allah (*is*) the matters' result.

وَمَن يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ ٢٢

23. And whoever [he] unbelieved then let-not sadden you<sup>g</sup> his unbelief; to Us (*is*) their return; then *nona'bbeo-hum* ([We] *inform by piece-of-significant-and-*

وَمَن كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا عَمِلُوا

<sup>29</sup> The word “أنكر” is a *superlative adjective*. There is “نكر,” “أنكر” and “الأنكر,” *vile, viler and vilest* respectively. I believe here, and Allah is knower, “أنكر” is “viler.” Albeit some say: “الأنكر,” *vilest*.

<sup>30</sup> See the *Lexicon* attached to this *Translation* for “*bekma*.”

<sup>31</sup> See the *Lexicon* attached to this *Translation* for “*ne'amah*” (“*boon*”).

<sup>32</sup> The construct “أولو” is made up of three distinct components: (1) “الاستفهام الاستنكاري” “أ”= *disapprobatory interrogative*, (2) “و، الحالية” “و”، adverbial= “while,” and (3) “لو”= *conditional particle*=“albeit.” For (1) I chose “even,” as an *intensive* to indicate something that is *unexpected*. For (2) “while” is *obvious*. For (3) “albeit” seems to me very appropriately self-explanatory.

<sup>33</sup> The expression “his face” means “his entity or his destiny.”

<sup>34</sup> The word “استمسك” has several meanings, among them: (1) sought and held some thing; (2) utterly held to some thing; (3) endeavored, tried, and succeeded in holding on to some thing; (4) took refuge in and held fast to some thing; (5) had a firm hold of and was sure in place; (6) *assiduously held on* to some thing; (7) having urinary obstipation (*blockage*).

<sup>35</sup> Say Qur'aan commentators *it's*: “لا إله إلا الله,” “No an *elaha* (a deity) except Allah,” is “*most assuring knot*.”

<sup>36</sup> The word “الوثقى” is the *feminine* of “الأوثق.” There is no single word in English for “الوثقى” *per se*, “the assuredly intact” seems to me is the *best and closest* equivalent, incorporating *assuredness* and *intactness*, which the “الوثقى” certainly calls for.



- availing-news to them) by what they<sup>z</sup> worked; verily Allah (is) Omniscient by the chests' possession. إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٣٢﴾
24. Numatte'ao ([We] let relish the transitory worldly delights by) them a little; then [We] compel them to a harsh torment. نُمِيعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٣٤﴾
25. And la'en (indeed if) you<sup>h</sup> asked them: Who<sup>a</sup> created the Heavens<sup>w</sup> and the Earth;<sup>w</sup> surely assuredly<sup>37</sup> say they:<sup>z</sup> Allah; let-say [you<sup>s</sup>]: the praise (is) for Allah; rather most (of) them not know they.<sup>z</sup> وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٣٥﴾
26. For Allah what (are) in the Heavens<sup>w</sup> and the Earth;<sup>w</sup> verily Allah, He (is) The Rich The Hameedo<sup>38</sup> (He Who is multitudinously praised, He Who is multitudinous praiser). لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٣٦﴾
27. And if verily only in the Earth<sup>w</sup> of a tree<sup>w39</sup> (are) pens; and the sea supplies it<sup>x</sup> from after it<sup>x</sup> seven seas not (would have) exhausted Allah's words;<sup>w</sup> verily Allah, (is) Mighty Hakeemont<sup>40</sup> (infinite bekmal<sup>41</sup> Possessor). وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٣٧﴾
28. Neither your<sup>n</sup> creation and nor your<sup>n</sup> resurrection except, like a one-she<sup>y</sup> self;<sup>w</sup> verily Allah (is) Sameeon (Acute-Hearer/Enabler of others to hear, favorable Answerer to prayer), Basseeron (keenly: Seer/Omniscient). مَا خَلَقْنَاكُمْ وَلَا نَبْعَثُكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٣٨﴾
29. Have not seen [you<sup>s</sup>] that Allah transpierces the night in the naba're (between sunrise and sunset) and [He] transpierces the naba're in the night and [He] subjugated the sun<sup>w</sup> and the moon<sup>x</sup> each runs to ajalen<sup>42</sup> (term-limit) musamma<sup>43</sup> (that which is designated and/or named); and verily Allah by what you<sup>z</sup> work (is) Proficient. أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى وَإِنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣٩﴾
30. Tha'leka (afar-that-it/that)<sup>x</sup> (is) because surely Allah, He (is) The Right; and what you<sup>z</sup> invoke of lesser than/without Him (is) the falsehood<sup>x</sup> and that Allah, He (is) The Aa'leyo (High beyond description), The Ka'beero<sup>x</sup> The Ka'beero<sup>x</sup> (Big beyond comparison-/comprehension, Predates/ Antedates all things). ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَطْلُ وَإِنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٤٠﴾
31. Have [and] not seen [you<sup>s</sup>] that the folka<sup>w</sup> (ship-/ships)<sup>w</sup> runs<sup>w</sup>/run<sup>w</sup> in the sea by Allah's boon<sup>w44</sup> أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ

<sup>37</sup> he "ل" in "القولن" is a juratory "ل" = "القسم" amounting to= "التأكيد", i.e. affirmation, expressed by "assuredly".

<sup>38</sup> The word "Hameed" = "حميد" linguistically means: (1) multitudinous praised and (2) multitudinous praiser.

<sup>39</sup> That is to say all the trees, or anything called tree or of a tree.

<sup>40</sup> See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم".

<sup>41</sup> See the Lexicon attached to this Translation for "bekma."

<sup>42</sup> The word "الأجل" means term-limit, see اللسان.

<sup>43</sup> The word "musamma" is masculine, singular, subjective noun, meaning: that which is designated and/or named.

<sup>44</sup> See the Lexicon attached to this Translation for the word "نعمة" the next best approximation in English for "نعمة" is "boon." in fact there is no English equivalent per se for "نعمة," as "نعمة" means: (1) a gender noun =

to show you<sup>b</sup> [He] of His *Aya'te*<sup>w</sup> (miracles/signs-/proofs); verily in *tha'leka* (*afar-that-it/that*)<sup>x</sup> surely (are) *Aya'ten*<sup>w</sup> (= *Aya'te*) for every *ssabba'ren* (*an ever-/stout patience-endurer*) *Sba-kooren* (*iterative thanker*).

يَنْعَمَتِ اللَّهُ لِرَبِّكُمْ مِنْ ءَايَاتِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣١﴾

32. And if overlaid them a surge like the awnings they<sup>z</sup> invoked Allah, faithfully/sincerely for Him the religion; then *lamma* (*when/whence*) *najja* (*iteratively delivered*) them [He] to the desert<sup>45</sup> (*land*), then of them (*is*) a *muqtassidon*<sup>46</sup> (*occasional lapses, constant in being dutiful*); and not reject by Our *Aya'te*<sup>w</sup> (signs-/proofs) except every *khattaren* (*predetermined-insistent iterative traitor*), *kaforen*<sup>47</sup> (*iterative unbeliever/ingrate*).

وَإِذَا غَشِيَهُمْ مَوَّجٌ كَالظُّلَلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا بَخَّسَهُمْ إِلَى آلِهِ فَتَنَّهُمْ مَّقْنَصُدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ ﴿٣٢﴾

33. O, you the mankind *ettaqo* (*let-reverentially guard you<sup>z</sup> not to displease*) your<sup>n</sup> Lord; and *ikhshaw* (*let-reverentially-fear you<sup>z</sup>*) a day not requites *wa'ledon* (*he-begetter*) a<sup>n</sup><sup>48</sup> (*instead-of*) his child and nor a *mawlodon* (*begotten-child*), he (*is*) a requiter a<sup>n</sup> his *wa'lede* (*he-begetter*) a thing; verily Allah's promise (*is*) right; so let not beguile<sup>w</sup> you<sup>b</sup> the life<sup>w</sup> (*of*) the world<sup>w</sup> and let not assuredly beguile<sup>x</sup> you<sup>b</sup> by Allah the beguiler.<sup>x49</sup>

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَأَخْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَازٍ عَنْ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُمُ بِاللَّهِ الْغُرُورُ ﴿٣٣﴾

34. Verily Allah has 'The Hour's<sup>w</sup> knowledge; and *youna-zzelo* (*iteratively descends* [He]) the *ghaytha*<sup>50</sup> (*delightful satiating-and-reviving rain*) and knows [He] what (*is*) in the wombs and not *tadrey*<sup>51</sup> (*profoundly understands*) a self<sup>w</sup> what (*would*) [*it*<sup>w</sup>] gain tomorrow and not *tadrey* a self<sup>w</sup> by which land<sup>w</sup> [*it*<sup>w</sup>] (*shall-/may*) die;<sup>w</sup> verily Allah (*is*) Omniscient, Proficient.

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُرْسِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾

= denoting the few and the multitudes of its various meanings, (2) salvation; (3) good condition all around; and (4) the aright-guidance to Islam.

<sup>45</sup> The word "الْبَرَّ" = "القفار، أي الخلاء من الأرض" literally means "desert," i.e. furthest from any body of water. Also, "الْبَرَّ" figuratively speaking could stand for "land." See النسان.

<sup>46</sup> The word "muqtassid" = "مقتصد" has several meanings, but in this context Qur'aan commentators are not in complete agreement as to the exact meaning. (1) Some maintain that they are fulfillers of their invocation while at sea; (2) others say: they continue to be steadfast in their obedience to Allah; (3) and still some others say: outwardly (by their tongues) they maintain their belief in Allah, but at the same time they hide disbelief, i.e. they are hypocrites. See القرطبي. However, linguistically, the word "muqtassid" = "مقتصد" means he who lives according to his means, i.e. surely not extravagant but closer to frugality or mostly "economical." So, likewise in his worship he tends to be "economical," doing the least required.

<sup>47</sup> The word "كفور" is masculine noun, denying Allah's multiple favors, i.e. he is a multitudinous unbeliever/ingrate.

<sup>48</sup> See the Lexicon attached to this Translation regarding the various meanings of the preposition "عن."

<sup>49</sup> That is the Satan or his associates.

<sup>50</sup> The word "الغيث" = "المطر المنبت للكلأ و المنعش"، so is not just rain but that kind of rain which is delightful-satiating-and-reviving in the sense of meeting the needs and reviving all in the environment where it rains, as it was sought to enliven the land with greenery and pasture. To some linguists, "الغيث" could also mean the gliding clouds that bring rain.

<sup>51</sup> The word "تدري" is from "دراية" which is far more reaching than the simple "knowledge," as "دراية" extends to having deep understanding of the subject matter. +



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. *Alif Lamm. Meem.*<sup>1</sup>

الْم

2. The Book's<sup>x</sup> descending,<sup>2</sup> no suspicion (*is*) in it<sup>x</sup> from the worlds' Lord. رَبِّ الْعَالَمِينَ

3. Or they<sup>z</sup> say: *ifirabo* ([he] crafted it<sup>x</sup> as a lie for fraudulent end); rather it<sup>x</sup> (*is*) the right from your<sup>t</sup> Lord; to warn [you<sup>s</sup>] a people not *atabum* (*came to them*) of *na'theeren* (*iterative warner*) of before you,<sup>g</sup> *la'allā* (*craving currently unavailable deed that/perhaps*) they *yabtadoona* (*they<sup>x</sup> find and accept the divine-guidance*). نَذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ

4. Allah Who [He] created the Heavens<sup>w</sup> and the Earth<sup>w</sup> and what (*are*) between them both in six days; after-wards *istawa*<sup>3</sup> ([He] set Himself) on The *Arshe*<sup>4</sup> (*Throne of Kingship*); not for you<sup>b</sup> of lesser than/without Him of a *wa'leyen* (*guardian/ally*) and nor an intercessor; do then not bethink you.<sup>z</sup> اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ مَا لَكُمْ مِّن دُونِهِ مِن وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ

5. Disposes [He] the matter from the Heaven<sup>w</sup> to the Earth;<sup>w</sup> afterwards *ya'arojo* ([it<sup>x</sup>] curvilinearly ascends) to Him in a day, [was] its<sup>x</sup> *meqdara* (*measurement-/fating-gauge/standard*) a thousand-[year<sup>w</sup>] of what you<sup>z</sup> count. يُدَبِّرُ الْأُمُورَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ

6. *Tha'leka* (*afar-that-it/that*)<sup>x</sup> (*is*) the invisible<sup>x</sup> and the visible<sup>w</sup> Knower, The Mighty *Ar-Raheemo* (*The iterative mercy Giver*). ذَلِكَ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ

7. Who *ahasana* ([He] excellently and beautifully-made) everything [He] created it,<sup>x</sup> and [He] began [the] mankind's creation of a mud. الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنسَانِ مِن طِينٍ

8. Afterwards [He] made his progeny of an extract<sup>w</sup> of a water *ma'been*<sup>5</sup> (*that which is: feeble/miniscule/vile*). ثُمَّ جَعَلَ نَسْلَهُ مِن سُلَالَةٍ مِّن مَّاءٍ مَّهِينٍ

<sup>1</sup> See the *Lexicon* attached to this *Translation* for commentary on this.

<sup>2</sup> The word “تنزيل” has several meanings, among them: (1) gradual revelation, (2) descending, and (3) array. See *التاج*.

<sup>3</sup> The word “*istawa*” has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that in the case of Allah, the “*how*” did He “*istawa*” is not knowable, because there is *nothing* to compare Allah with to know the “*how*” of His action.

<sup>4</sup> See the *Lexicon* attached to this *Translation* for more elaboration on this vital and wondrous word.

<sup>5</sup> The word “*mabeen*” is singular, masculine, objective, noun meaning: *that which is feeble, miniscule, and despicable*.



9. Afterwards *sawwa* ([He] erected/evened/set) him and blew [He] in him of His *Rou'be* (Souls);<sup>w</sup> and made [He] for you<sup>b</sup> the hearing and the *abssa'ra* (insights-/discernments) and the *af'edata* (hearts/minds); little when<sup>o6</sup> you<sup>z</sup> thank.

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ  
وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ  
وَالْأَفْئِدَةَ ۚ قَلِيلًا مَّا تَشْكُرُونَ ﴿٩﴾

10. And said they:<sup>z</sup> if we perished/strayed<sup>7</sup> in the Earth<sup>w</sup> are we verily then in a new creation; rather they in their Lord's *leqa'a* (meeting) (are) unbelievers.

وَقَالُوا أَإِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ ۚ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ  
كَافِرُونَ ﴿١٠﴾

11. Let-say [you<sup>s</sup>]: *yatawaffakum* ([he] fully receives you<sup>b</sup> while dying) angel (of) the death who<sup>x</sup> [he] (had been) entrusted by/over<sup>8</sup> you;<sup>z</sup> afterwards to your<sup>n</sup> Lord (are to be) returned you.<sup>z</sup>

﴿١١﴾ قُلْ يَتَوَفَّكُم مَّلَكُ الْمَوْتِ الَّذِي  
وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١١﴾

12. And if<sup>9</sup> [you<sup>s</sup>] see *edh* (when/while) the criminals drooping they<sup>z</sup> their heads *enda* (at/to) their Lord; (O,) our Lord: *abssarna* (we sighted/discerned) and *sa'meana* (we heard); so let-return us [You<sup>s</sup>], we work righteously, verily we (are) *moqenoona*<sup>10</sup> (in certitude we are).

وَلَوْ تَرَىٰ إِذِ الْمَجْرُمُونَ نَازِلُوا  
رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا  
وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا  
إِنَّا مُوقِنُونَ ﴿١٢﴾

13. And had We willed surely *aa'tayna* (We would have accorded) every self<sup>w</sup> its<sup>w</sup> *buda* (divine-guidance);<sup>x</sup> [and,] but righted the say from Me, surely assuredly<sup>11</sup> I fill Hell<sup>w</sup> of the Jinn and the mankind wholes.

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى  
وَلَكِن حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ  
مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٣﴾

14. So let-taste you<sup>z</sup> by what you<sup>c</sup> forgot<sup>12</sup> (ceased paying attention to) your<sup>n</sup> day's *leqq'q* (meeting) this; verily We forgot<sup>13</sup> (ceased paying attention to) you;<sup>b</sup> and let-taste you<sup>z</sup> the immortal torment by what were you<sup>c</sup> working you.<sup>z</sup>

فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ  
هَذَا ۖ إِنَّا نَسِينَاكُمْ وَذُوقُوا  
عَذَابَ الْخُلْدِ ۖ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٤﴾

15. Verily only believe by Our *Aya'te*<sup>w</sup> (messages) who<sup>r</sup> if (had been) reminded they<sup>z</sup> by it<sup>w</sup> tumbled they<sup>z</sup> (manneristically) kowtowing and *sabbaho*<sup>14</sup> (said they:<sup>z</sup>

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا  
ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا

<sup>6</sup> This "ما" is to intensify the paucity of the thanks. See إعراب القرآن، لمحمود صافي

<sup>7</sup> The word "ضللنا" has dual meanings: we perished or strayed. See اللسان. Both could apply.

<sup>8</sup> The particle "ب" in "بكم" commands fourteen different meanings, among them "the superiority," as indicated here, means "over" See معني اللبيب.

<sup>9</sup> The particle "لو" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لو" amounts to "if" or "when." See ابن هشام معني اللبيب.

<sup>10</sup> The word "moqenoona" is masculine, plural subjective noun meaning those who are in certitude.

<sup>11</sup> The "ل" in "لأملأن" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly".

<sup>12</sup> The word "نسي" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to. The second meaning especially applies with respect to the second usage of the word "forgot" in this sentence, where Allah says: "We forgot you," as Allah does not forget, but He chooses to cease paying attention to something.

<sup>13</sup> Ibid.

<sup>14</sup> By saying "subhana Allah," they are saying: we single Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.

*subhana Allah*) by praise (of) their Lord while they not *yestakberoona*<sup>15</sup> (they<sup>r</sup> affirm their prideful haughtiness).

يَحْمَدُ رَبَّهُمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٥﴾

16. *Tatajafa* (iteratively disaffect) their sides a'n (off) the *madha'je'a* (places of repose while on their sides/places of repose); they<sup>z</sup> invoke their Lord fearfully and cravingly; and of what We provided them they<sup>z</sup> expend.

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٦﴾

17. So not knows a self<sup>w</sup> what (had been) hidden for [them]<sup>16</sup> of *qurrata'ayonen*<sup>17</sup> (eyes'-cooling for bounteous satisfaction)<sup>w</sup> a requital by what they<sup>z</sup> were working.

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾

18. Is then who<sup>p</sup> [be] [was] a believer like who<sup>p</sup> [be] [was] *fa'seqan* (a rebel vis-à-vis Allah's command), not level/even they.<sup>z</sup>

أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا لَا يَسْتَوُونَ ﴿١٨﴾

19. As-to whom<sup>r</sup> believed they<sup>z</sup> and worked the righteous-works<sup>w</sup> they<sup>z</sup> then for them (is) the abode/lodging gardens<sup>w</sup> *nozolan*<sup>18</sup> (hospitality-abode) by<sup>19</sup> what they<sup>z</sup> were working.

أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَى نُزُلًا بِمَا كَانُوا يَعْمَلُونَ ﴿١٩﴾

20. And as-to whom<sup>r</sup> *fasago* (they<sup>z</sup> rebelled vis-à-vis Allah's command) then their abode/lodging (is) The Fire,<sup>w</sup> every-when they<sup>z</sup> wanted to exit from it<sup>w</sup> (had been) returned they<sup>z</sup> in it<sup>w</sup> and (had been) said for them: let-taste you<sup>z</sup> The Fire's<sup>w</sup> torment which<sup>x</sup> you<sup>c</sup> were by it<sup>w</sup> denying.

وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنتُمْ بِهِ تُكَذِّبُونَ ﴿٢٠﴾

21. And surely assuredly<sup>20</sup> [We] (make) them taste of the torment the least, lesser than the torment the biggest, *la'alla* (craving currently unavailable deed that-/perhaps) they return they.<sup>z</sup>

وَلَنَذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَى دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾

22. And who<sup>a</sup> (is) wronger<sup>21</sup> than who<sup>p</sup> (had been) reminded [be] by his Lord's *Aya'te*<sup>w</sup> (messages); after-wards [be] shunned a'n (off) it;<sup>w</sup> verily We (are) of the criminals (are) revengers/revenging.

وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنْقِمُونَ ﴿٢٢﴾

<sup>15</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word..

<sup>16</sup> The pronoun "هم" in "لهم" refers to the *believers* mentioned in the *preceding* two *Ayat*.

<sup>17</sup> The statement: "قُرَّةُ أَعْيُنٍ" is a rather lofty and elegant Arabic tongue expression meaning the eyes' tears have "cooled" and ceased to flow and became quiet and still, bounteously rejoicing for what they saw. In other word: the one with such eyes became rather happy.

<sup>18</sup> The word "نَزْلًا" has several meanings: (1) hospitality, (2) hospitality needs and trappings for guests, (3) the guest-resident/abode, (4) residence itself, (5) pension place, (6) lodging place for travelers, (7) the yield of a cultivated land.

<sup>19</sup> The particle "بِ" in "بِمَا" in this *Ayah* is "بِ الْمَقَابِلَةِ" = "in exchange for بِ" and not "بِ السَّبَبِيَّةِ" = "the causative or because of بِ". The reason for this is the *Hadeeth* which, I do not remember its exact wording, but generally it says: none of you shall enter Paradise by his work, unless Allah plunged him by His mercy. So, if something is given in exchange for something else, the *giver* is also capable of giving that same thing or part of it or more than it for free.

<sup>20</sup> The "لَ" in "لَنَذِيقَنَّهُمْ" is a juratory "لَ" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly".

<sup>21</sup> See the *Lexicon* attached to this *Translation* for "ظالم" = "ظالم" = "injustice-doer" and "أظلم" = "wronger."

23. And *laqad* (verily, already and affirmatively) *aa'tayna* (We accorded) *Mosa* (Moses) the book; so let-not be [you<sup>s</sup>] in a dubitancy<sup>w22</sup> of *leqa'ebe* (meeting him); and *ja'alna* (We made) him a *hudan* (divine-guidance)<sup>x</sup> for Israel's sons.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ فِي مِرْيَةٍ مِنْ لِقَائِهِ وَجَعَلْنَاهُ هُدًى لِبَنِي إِسْرَءِيلَ ﴿٢٣﴾

24. And *ja'alna* (We made) of them principals, *yahdona* (they<sup>z</sup> divinely-guide) by Our command *lamma* (when-/in as much as) *ssabaro* (held on patiently they<sup>z</sup>); and they<sup>z</sup> were by Our *Aya'te*<sup>w</sup> (messages) *youqenona* (believe with certitude they<sup>z</sup>).

وَجَعَلْنَا مِنْهُمْ أُمَمَةً يَهْدُونَ بِأَمْرِنَا لِمَا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿٢٤﴾

25. Verily your<sup>t</sup> Lord, He decides/sunders among them, The *Qeyamatey's*<sup>w</sup> (Judgment's) Day, in what they<sup>z</sup> were in it<sup>x</sup> differing they<sup>z</sup>.

إِنَّ رَبَّكَ هُوَ يَقْضِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٢٥﴾

26. Has [and] not *yahdey* (divinely-guided) for them how many<sup>23</sup> We perished of before them of the generations; they<sup>z</sup> walk in their dwellings; verily in *tha'leka* (afar-that-it/that)<sup>x</sup> surely (are) *Aya'ten*<sup>w</sup> (messages); do then not hear they<sup>z</sup>.

أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ أَفَلَا يَسْمَعُونَ ﴿٢٦﴾

27. Have not they<sup>z</sup> seen (that) surely We drive the water<sup>x</sup> to the land<sup>w</sup> [the] *juro'ze* (barren/without vegetation); then *nokbrejo* ([We] produce/emerge) by it<sup>x</sup> *zar'an* (green standing crops just before harvesting, or the vegetation after sprouting), eat from it<sup>x</sup> their *an'aamo*<sup>w</sup> (cattle/sheep/goats/camels)<sup>w</sup> and themselves;<sup>w</sup> do then not discern/sight they<sup>z</sup>.

أَوَلَمْ يَرَوْا أَنَّا سَوَّيْنَا الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ ﴿٢٧﴾

28. And they<sup>z</sup> say: when (is) this the opening<sup>x24</sup> (overwhelming victory) *en* (if) you<sup>c</sup> were *ssa'dequeena* (always-truth-enforcers).

وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٨﴾

29. Let-say [you<sup>s</sup>]: day (of) the opening<sup>x25</sup> (overwhelming victory) neither benefits whom<sup>r</sup> unbelieved they<sup>z</sup> their belief and nor they (are to be) reprieved.

قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيْمَانُهُمْ وَلَا هُمْ يُنْظَرُونَ ﴿٢٩﴾

30. So let-[you<sup>s</sup>] shun *a'n* (off) them and let-wait [you<sup>s</sup>]; verily they (are) *muntadheroona*<sup>26</sup> (they are waiting).

فَاعْرِضْ عَنْهُمْ وَانْتَظِرْ إِنَّهُمْ مُنْتَظَرُونَ ﴿٣٠﴾

<sup>22</sup> The word "مرية" strictly linguistically speaking, is "الشك". See التاج، و الهادي، و اللسان. Although some scholars, say it is "التردد في الشيء"، which is the result of the "مرية" and not the "مرية" itself.

<sup>23</sup> The word "كم" is an interrogative exclamatory particle, meaning: "how-many," "how-much," "how-long."

<sup>24</sup> The word "فتح" means "overwhelming victory, i.e. victory, plus besting and ruling" see الراغب.

<sup>25</sup> Ibid.

<sup>26</sup> The word "muntadheroona" is plural, masculine subjective noun. +



آياتها  
73.  
Ayahسُورَةُ الْأَحْزَابِ  
Surato Al'Ahza'be  
(The Parties)ترتيبها  
33  
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. O, you the Prophet, *etta'qe* (let-reverentially guard [you<sup>s</sup>] not to displease) Allah and let-not [you<sup>s</sup>] obey the unbelievers and the hypocrites; verily Allah [was] Omniscient<sup>1</sup>Hakeeman<sup>2</sup>(infinitebekmah<sup>2</sup> Possessor).  
يَتَّيْنَاهُ النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ  
الْكَافِرِينَ وَالْمُنَافِقِينَ إِنَّ اللَّهَ  
كَانَ عَلِيمًا حَكِيمًا ۝١
2. And *ettabe'a* (let-[you<sup>s</sup>] closely-follow) what (*is being/to be*) revealed<sup>3</sup> to you<sup>g</sup> from your<sup>t</sup> Lord; verily Allah [was] by what you<sup>z</sup> work (*is*) Proficient.  
وَأَتَّبِعْ مَا يُوْحَىٰ إِلَيْكَ مِنْ رَبِّكَ  
إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۝٢
3. And let-trust [you<sup>s</sup>] on Allah and sufficed by Allah Custodian.  
وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ  
وَكِيلًا ۝٣
4. Not made Allah for a man of twain hearts in his chest; and not made [He] your<sup>n</sup> wives, whom<sup>v</sup> *todha'beroona*<sup>4</sup> (*you<sup>z</sup> say to them: you<sup>v</sup> are on me like my mother's back*) of them<sup>v</sup> your<sup>n</sup> mothers; and not made [He] your<sup>n</sup> *ad'eya*<sup>5</sup> (*adopted-sons*) your<sup>n</sup> sons; *tha'lekum* (*collective-afar-that*)<sup>x</sup> (*is*) your<sup>n</sup> say by your<sup>n</sup> mouths; and Allah says the right; and He *yahdey* (*divinely-guides*) the path.  
مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي  
جَوْفِهِ ۚ وَمَا جَعَلَ أَزْوَاجَكُمُ اللَّائِي  
تُظَاهَرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ ۚ وَمَا جَعَلَ  
أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ۚ ذَٰلِكُمْ قَوْلُكُمْ  
بِأَفْوَاهِكُمْ ۚ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ  
يَهْدِي السَّبِيلَ ۝٤
5. Let-you<sup>z</sup> call<sup>6</sup> them for their fathers<sup>7</sup>; it<sup>7</sup> (*is*) *aqsatto* (*more just*) *enda* (*by Rule of*) Allah; then *en* (*if*) you<sup>z</sup> knew not their fathers, then (*they are*) your<sup>n</sup> brothers in the religion and agnates/allies,<sup>8</sup> and not on you<sup>b</sup>  
أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ  
اللَّهِ فَإِن لَّمْ تَعْلَمُوا آبَاءَهُمْ  
فَلْيَخُونَكُمْ فِي الدِّينِ وَمَوَالِكُمْ ۝٥

<sup>1</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

<sup>2</sup> See the *Lexicon* attached to this Translation for “bekma.”

<sup>3</sup> The word “وُحِي” in “يُوْحَى” denotes at least six diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded). And “الوحي” is *fire or king*. See *اللسان*.

<sup>4</sup> The word “*todhaberoona*”=“تُظَاهَرُونَ” has several meanings. However, in *this* context it is associated with “الظهار” which was the *pre-Islamic* Arab way of divorcing their wives, by a person saying to his wife: “*you are on me like my mother's back*.” That is because the “back” is considered as the place of “riding.” When a man is having sexual relation with his wife, it is as if he is “riding over her.” Thus, the “back” is a lofty *metonymy* (*indirect declaration of intent*) with respect to “*having sexual intercourse*.” Hence, once a person expresses “الظهار” to his wife, then that means it is a *full divorce*. When *Islam was established* “الظهار” was prohibited. See *اللسان*.

<sup>5</sup> The word “ادعيتكم” is the plural for “الدعي,” which is the person who is *paternally related to a particular family* by *sheer claim* while in fact he is *not* so with respect to that family.

<sup>6</sup> The word “دعا” in “ادعهم” has many meanings, among them: *ناداه و صاح به = دعا صاحبه*, i.e. *called cried* (*loudened*) by him. See *الهادي*.

<sup>7</sup> The pronoun “هو” here refers to the “*gest*” = “*absolute justice*.” And the “*gest*” in Arabic is *masculine singular noun*. So “هو” in English however “*it*” is probably the best and closest approximation.

<sup>8</sup> The word “مواليتكم” is the plural of “مولى,” which in turn has at least *seven* different meanings: (1) *one's kin*, (2) *one's succorers*, i.e. *your allies*, (3) *one's guardian*, (4) *one becomes a Muslim “over your hand,”* i.e. =

a *jonahon*<sup>9</sup> (*sin*) in what erred you<sup>c</sup> by it<sup>x</sup> [and] but whatintended your<sup>n</sup> hearts; and [was] Allah *Ghafooran* (*iterative Forgiver*) *Raheeman* (*iterative mercy Giver*).

وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ، وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥﴾

6. The Prophet (*is*) *awla* (*more condign/a fortiori-closer-/worthier*) by the believers of their own selves;<sup>w</sup> and his wives (*are*) their mothers; and the *arba'me*<sup>10</sup> (*maternal/paternal kins*) possessors, some (*are*) *awla* by some in Allah's Book, of the believers and the emigrants; except that you<sup>z</sup> do to your<sup>n</sup> *aw'leya*<sup>11</sup> (*guardians/allies*) a *ma'aroofan* (*popularly acceptable and not Sharey'ah disapproved maxim*); [was] *tha'leka* (*afar-that-it/that*)<sup>x</sup> (*is*) in the book indited/inscribed.

الَّتِي أُوتِيَ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٦﴾

7. And *edh* (*when/since*) We took from the prophets their *meethaqa*<sup>x12</sup> (*ratified-covenant*)<sup>x</sup> and from Noohen (*Noah*) and Ebraheema (*Abraham*) and Mosa (*Moses*) and Isa (*Jesus*) Mariama's (*Mary's*) son and We took from them *meethaqan*<sup>x</sup> (*ratified-covenant*)<sup>x</sup> *gha'leedhan* (*tough/solemnly-binding*).

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿٧﴾

8. To ask [He] the *ssa'deqeena* (*always-truth-enforcers*) a'n (*regarding*) their truth; and [He] prepared for the unbelievers a torment painful.

لَيَسْأَلَنَّ الْأَصْدِيقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا ﴿٨﴾

9. O you who<sup>r</sup> believed they<sup>z</sup> let-remember you<sup>z</sup> Allah's boon<sup>w13</sup> on you<sup>z</sup> *edh* (*when/since*) came<sup>w</sup> (*to*) you<sup>c</sup> soldiers, then We sent on them a wind<sup>w</sup> and soldiers not saw them you<sup>z</sup>; and [was] Allah by what you<sup>z</sup> work *Basseeran* (*keenly: Seer/Omniscient*).

يَا أَيُّهَا الَّذِينَ آمَنُوا أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩﴾

10. *Edb* (*when/since*) they<sup>z</sup> came (*to*) you<sup>b</sup> from above you<sup>b</sup> and from below [of] you<sup>b</sup> and *edh* swerved the *abssa'ro* (*insights/discernments*) and reached the hearts thethroatsandpresumeyou<sup>z</sup> by Allah the presumptions.

إِذْ جَاءَكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا ﴿١٠﴾

= through you, (5) the emancipator of a slave, (6) the emancipated person, and (7) the infinitive noun of "guardian," i.e. infinite guardianship. See اللسان.

<sup>9</sup> See the Lexicon attached to this Translation for the meaning of the word "جَنَاحٌ" figuratively taken to symbolize the inclination to sin or the sin itself. So, no "جَنَاحٌ" = no sin.

<sup>10</sup> The word "أَرْحَامُ" rooted in "رَحِمٌ" from "الرَّحْمَةُ" which is "forgiveness, sympathy, and mercy" and rooted in all that is the "رَحِمٌ" = "womb." Thus, one's relatives from the mother's side are "أَرْحَامٌ," as they related through the same womb. See البصائر. However, stated in "اللسان" the "relatives" from the father's side "أَقَارِبٌ," are also "أَرْحَامٌ," I believe because all are rooted in "الرَّحْمَةُ," hence all maternal/paternal kins are "أَرْحَامٌ."

<sup>11</sup> The word "أَوْلِيَاءُ" could also mean: friends, protectors.

<sup>12</sup> The words: "مِيثَاقٌ" = "ratified covenant" and "عَهْدٌ" = covenant.

<sup>13</sup> See the Lexicon attached to this Translation for the word "نِعْمَةٌ," the next best approximation in English for "نِعْمَةٌ" is "boon." in fact there is no English equivalent per se for "نِعْمَةٌ" as "نِعْمَةٌ" means: (1) a gender noun denoting the few and the multitudes of its various meanings, (2) salvation; (3) good condition all around; and (4) the aright-guidance to Islam.

11. Far-there,<sup>14</sup> (*had been*) tried/essayed the believers and (*had been*) quaked a severe quake. هَٰذَا لَآ أَتَى الْمُؤْمِنُونَ وَزَلَزُوا زِلَازًا شَدِيدًا ﴿١١﴾
12. And *edh* (*when/while*) say the hypocrites and who<sup>r</sup> in their hearts (*is*) an illness:<sup>15</sup> not promised us Allah and His Messenger except a beguilement. وَلَا يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَّا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴿١٢﴾
13. And *edh* (*when/since*) said-she<sup>y</sup> *tta'efa'ton*<sup>w</sup> (a: group-/faction/party)<sup>w</sup> of them: O, Yathrib's folks,<sup>w</sup> not a stead for you;<sup>b</sup> so let-return you;<sup>z</sup> and *yasta'atheno* (*seeks permission*) (*of*) the Prophet a team of them, saying verily our houses<sup>w</sup> (*are*) *aw'ra'ton*<sup>w16</sup> (*expose*<sup>w</sup>-/vulnerable<sup>w</sup>/having crevices); and not it<sup>w</sup> (*were*) *aw'ra'ten*<sup>w</sup> (= *aw'ra'ton*<sup>w</sup>); *en* (*not*) want they<sup>z</sup> except a fleeting. وَلَا قَالَتْ طَائِفَةٌ مِّنْهُمْ يَتَّاهِلُ يَرْبَ لَا مَقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾
14. And had [*it*<sup>w</sup>] (*been*) entered-she<sup>y</sup> on them from its<sup>w</sup> flanks,<sup>w17</sup> afterwards they<sup>z</sup> (*had been*) asked the *fetnata*<sup>w18</sup> (*essay/test*) surely *ataw'ba* (*they<sup>z</sup> would have made it come-to-pass it<sup>w</sup>*); and not assuredly waited by it<sup>w</sup> except a few/little. وَلَوْ دُخِلَتْ عَلَيْهِم مِّنْ أَفْطَارِهَا ثُمَّ سَأِلُوا أَلْفِتْنَةً لَّاتَوَّاهَا وَمَا نَلَبَّثُوا بِهَا إِلَّا يَسِيرًا ﴿١٤﴾
15. And *laqad* (*verily, already and affirmatively*) were they<sup>z</sup> covenanted Allah of before; not *younwallona* (*divert they<sup>z</sup>*) the *adba'ra* (*rears*); and [*was*] Allah's covenant *masoolan* (*its undertakers are to be questioned about it*). وَلَقَدْ كَانُوا عَاهِدُوا اللَّهَ مِنْ قَبْلَ لَا يُؤْلَوْنَ الْآذِنُ كَانَ عَهْدُ اللَّهِ مَسْئُولًا ﴿١٥﴾
16. Let-say [*you*<sup>s</sup>]: never benefits you<sup>b</sup> the fleeing, *en* (*if*) you<sup>c</sup> flee from the death or the killing; and thus not *tomatta'aona* (*you<sup>z</sup> relish the transitorily worldly delights*) except a little. قُلْ لَّن يَنْفَعَكُمُ الْفِرَارُ إِن فَرَرْتُمْ مِّنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذَا لَا تَمْنَعُونَ إِلَّا قَلِيلًا ﴿١٦﴾
17. Let-say [*you*<sup>s</sup>]: who<sup>a</sup> *tha*<sup>19</sup> (*near-he-one/that*) who<sup>x</sup> [*he*] *ya'asemo* (*safeguards*) you<sup>b</sup> from Allah, *en* (*if*) [*He*] wanted by you<sup>b</sup> an ill or [*He*] wanted by you<sup>b</sup> a mercy;<sup>w</sup> and not find they<sup>z</sup> for them of lesser than-/without Allah a *wa'leyan* (*guardian/ally*) and nor *na'sseran* (*iterative succorer*). قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُم مِّنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهْم مِّنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧﴾

<sup>14</sup> In Arabic the demonstrative noun: “هنا” “هناك” and “هنا لك” are used respectively for “here” (near), “there” (middle) and “far there (for the furthest).” For the “بعيد”= “far,” i.e. neither the immediate and nor the middle but the far. In English there are only two aspects of demonstrative nouns: here and there.

<sup>15</sup> The word “illness” disease of body or mind. That is in his “heart” a defect or a swerving to the wrong, or suffering from deficiency of good religious commitment to adhere to the right or do the right thing.

<sup>16</sup> The word *Aw'ra'ton* has several meanings: (1) pudenda, (2) vulnerability, (3) covering anything to hide it, (4) time of exposure. See التاج.

<sup>17</sup> That is the “sides” of their city.

<sup>18</sup> The “test” here could mean: (1) fetnaunbelief, renouncing their Islam and fighting the Muslims, or (2) fight for tribalism. See القرطبي.

<sup>19</sup> The particle “ذا” has many meanings, of relevance here is “اسم الإشارة” = the demonstrative pronoun for near, singular, masculine, animate or inanimate. It is subject to be affixed to other letters which really designate exactly its implication. For example when “هـ” is prefixed to it, it becomes “هذا”= “this.”



18. *Qad*<sup>20</sup> (iteratively and affirmatively) knows Allah the retarders of you<sup>b</sup> and the sayers for their brothers: *halomma* (come-hither) to us; and not *ya'atona*<sup>x</sup> (they<sup>z</sup> come forward to participate)<sup>x</sup> (in) the *ba'sa* (warfare) except a few.

﴿قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هُمْ إِلَيْنَا وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا﴾ (١٨)

19. *Ashebbhatan*<sup>w21</sup> ([they] are stingers/stinters to do what is dutiful)<sup>w</sup> on you,<sup>b</sup> then if came the fear,<sup>22</sup> you<sup>g</sup> saw them looking to you,<sup>g</sup> their eyes<sup>w</sup> rolling like whom<sup>p</sup> [he] (is being) overlaid<sup>23</sup> on him from death; then if went the fear they<sup>z</sup> scathe you<sup>b</sup> by sharp tongues;<sup>w</sup> *ashebbhatan*<sup>w</sup> on the *khayre* (desirables/goodness/possession); those they<sup>z</sup> believed not; so thwarted Allah their works; and *tha'leka* (afar-that-it/that)<sup>x</sup> [was] on Allah easy.

أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُمْ بِالنِّسَةِ جِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَلَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا﴾ (١٩)

20. Reckon they<sup>z</sup> the parties not gone; and *en* (if) the parties *ya'atee* (come back/return), long they<sup>z</sup> if that only they (were) desert-wanderers/desert-dwellers<sup>24</sup> in the *Aarab* (Bedouins), inquiring *a'n* (regarding) your<sup>n</sup> *anba'e*<sup>25</sup> (significant-and-availing-news); and had they<sup>z</sup> been in you<sup>b</sup> not fought they<sup>z</sup> except a few/a little.<sup>26</sup>

يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ يَسْتَأْذِنُ عَنْ أَنْبَاءِكُمْ وَلَوْ كَانُوا فِيكُمْ مَا قَاتَلُوا إِلَّا قَلِيلًا﴾ (٢٠)

21. *Laqad* (verily, already and affirmatively) [was] for you<sup>b</sup> in Allah's Messenger an *uswaton* (solace/model-/example)<sup>w27</sup> *hasanaton*<sup>w</sup> (meritorious-deed)<sup>w</sup> for whomever [he] [was] hoping/fearing<sup>28</sup> Allah and The Day The Last; and [he] remembered Allah multitudinously.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا﴾ (٢١)

22. And *lamma* (when/in as much) saw the believers the parties, they<sup>z</sup> said: this (is) what promised us Allah and His Messenger; and *ssadaqa* (always enforced the truth) Allah and His Messenger; and not augmented them except a belief and a submission.

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا﴾ (٢٢)

23. Of the believers (are) men *ssa'daqo*<sup>29</sup> (they<sup>z</sup> always enforced the truth) what covenanted they<sup>z</sup> Allah on

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا

<sup>20</sup> The particle "*Qad*" preceding a future tense means "للتوكيد و التأكيد" = "iteratively and affirmatively." See المغني.

<sup>21</sup> The word "*Ashebbhatan*" = "أشحة" from "الشح" which is different from "البخل" as the "شح" is being frugal, stingy, very sparing to do what is dutiful to be given/done in any situation. Whereas "البخل" is behaving frugally in giving monetary aid.

<sup>22</sup> Some Arabic linguists said that: "الخوف" = "القتل", as in the intense fight. See تاج العروس and اللسان.

<sup>23</sup> The word "يغشى" has several meanings, among them: (1) being overlaid and (2) overcome by fainting. In this great *Ayah* both meaning could apply. And when death overlays anyone surely they faint.

<sup>24</sup> The word "بادون" could be (1) plural for "باد", see أحمد الحلبي، الذر المصون، لـ أحمد الحلبي، i.e. desert-wanderers; or (2) desert-dwellers. See اللسان.

<sup>25</sup> See the *Lexicon* attached to this Translation for "naba'a."

<sup>26</sup> That is they would have fought half-heartedly (littlest) or symbolic fight only, stoning and arron-throwing.

<sup>27</sup> The word "أسوة" = "solace" i.e. in grief and patience, a feminine gender.

<sup>28</sup> That is fearing, His punishment and earnestly seeking His forgiveness and mercy.

<sup>29</sup> That is *vis-à-vis* what they covenanted Allah.

it;<sup>x</sup> so of them who<sup>p</sup> [he] consummated his *nahba*<sup>30</sup> (life-term) and of them who<sup>p</sup> [he] waits; and not they<sup>z</sup> substituted surely a substitution.<sup>31</sup>

اللَّهُ عَلَيْهِ فِتْنُهُمْ مِّنْ قَضَىٰ نَحْبَهُ  
وَمِنْهُمْ مَّنْ يَنْظُرُ وَمَا بَدَلُوا تَبْدِيلًا

24. To requite Allah the *ssa'deqeena* (always-truth-enforcers) by their truth; and [to] torments [He] the hypocrites, *en (if)* [He] wills or relents [He] on them; verily Allah [was] *Ghafooran* (iterative Forgiver), *Raheeman* (iterative mercy Giver).

لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ  
وَيُعَذِّبَ الْمُنَافِقِينَ إِن شَاءَ أَوْ  
يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ غَفُورًا  
رَّحِيمًا

25. And *radda* (forthwith-returned) Allah whom<sup>r</sup> unbelieved they<sup>z</sup> by their exasperation, they<sup>z</sup> attained not *kbayran* (desirables/ worthiness/ goodness/ possessions); and sufficed Allah the believers the fight; and [was] Allah Strong, Mighty.

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ  
يَنَالُوا خَيْرًا وَكَفَىٰ اللَّهُ الْمُؤْمِنِينَ  
الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا

26. And descended [He] whom<sup>r</sup> they<sup>z</sup> backed them of the book's folk<sup>w</sup> from their *ssayassey* (strongholds-/ fortresses) and cast [He] in their hearts the dread; a team you<sup>z</sup> kill and a team you<sup>z</sup> captivate.

وَأَنزَلَ الَّذِينَ ظَاهَرُوهُمْ مِّنْ أَهْلِ  
الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي  
قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ  
وَأُخْرَىٰ سَرَجًا

27. And [He] bequeathed you<sup>b</sup> their land<sup>w</sup> and their homes<sup>w</sup> and their possessions and a land<sup>w</sup> not you<sup>z</sup> stepped it<sup>w</sup> (i.e. earlier); and [was] Allah over everything Omnipotent.

وَأَوْرَثَكُم أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ  
وَأَرْضًا لَّمْ تَطَّوُّوها وَكَانَ اللَّهُ عَلَىٰ  
كُلِّ شَيْءٍ قَدِيرًا

28. O, you the Prophet, let-say [you<sup>s</sup>] to your<sup>t</sup> spouses: *en (if)* were-you<sup>ym32</sup> wanting<sup>w</sup> the life<sup>w</sup> (of) the world<sup>w</sup> and its<sup>w</sup> adornment, then let-come-you<sup>ym</sup> *omatteao* ([I] relish the transitory worldly delights) you<sup>ym</sup> and [I] release you<sup>ym</sup> a beautiful release.

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِن كُنْتُنَّ  
تُرِيدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا  
فَعَلَّالَيْنَّ أُمْتِعَنَّ وَأُسْرِخَنَّ  
سَرَلًا جَمِيلًا

29. And *en (if)* were-she<sup>ym</sup> wanting<sup>w</sup> Allah and His messenger and the home<sup>w</sup> (of) the Hereafter, then verily Allah prepared for the benefactors-she<sup>y</sup> of you<sup>ym</sup> a great remuneration.

وَإِن كُنْتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ  
وَالْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ  
لِلْمُحْسِنَاتِ مِنكُنَّ أَجْرًا عَظِيمًا

30. O, the Prophet's women/wives: whoever *yaátee* (commits/ comes) of you<sup>ym</sup> by a profanity<sup>w33</sup> evident<sup>w34</sup>

يَا نِسَاءَ النَّبِيِّ مَن يَأْتِ مِنكُنَّ  
بِفَاحِشَةٍ مُّبِينَةٍ يُصْغَفْ لَهَا

<sup>30</sup> The word "نَحْبَ" has many meanings, among them: "life-term in, i.e. length of time for the person in reference."

<sup>31</sup> The word "تَبْدِيلًا" is an infinite noun construct, meaning any, surely, definitively. Hence, surely is prefixed.

<sup>32</sup> The "تَ" in "كُنْتُنَّ" is "اسم كان," hence it's to be shown, as it's not as a hidden pronoun, as might be thought of by first glance. See إعراب القرآن، لمحمود صافي.

<sup>33</sup> The word "فاحشة" = "profanity" means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions. Some-times the word "فاحشة" or "الفاحشة" is euphemistically used to mean adultery or fornication or homosexuality, as in this context.

<sup>34</sup> The word "مُبِينَةٍ" = "ظاهرة متبينة" = "evident" = "obvious, apparent." For "مُبِينَةٍ" see اللسان.

(to be) doubled for her the torment *dhe'afay'ne* (*twain double*); and [was] *tha'leka* (*afar-that-it/that*)<sup>x</sup> on Allah easy.

الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾

31. And whoever *yaghnut*<sup>x</sup> (*devotedly obeys/submits*)<sup>x</sup> of you<sup>ym</sup> for Allah and His Messenger and works-she<sup>v</sup> righteously, We accord her, her remuneration twice and We prepared for her a *rez'qan*<sup>x</sup> (*provision/victuals for sustenance*)<sup>x</sup> *ka'reeman*<sup>35</sup> (*bounteous, ennobling, and of multiple uses*).

وَمَنْ يَفْعَلْ مِنْكُمْ لَلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُؤْتِهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٣١﴾

32. O, the Prophet's women/wives you<sup>ym</sup> (*are*) not like an *ahaden*<sup>36</sup> (*any-one*) of the women, *en* (*if*) *ettaqayttonna* (*you<sup>ym</sup> reverentially guarded not to displease Allah*) then let-soften<sup>ym37</sup> not [*you<sup>ym</sup>*] by the say, then covets who<sup>x</sup> [*be*] (*has*) in his heart an illness;<sup>38</sup> and let-say<sup>ym</sup> [*you<sup>ym</sup>*] a say *ma'aroofan* (*popularly acceptable and not Sharey'ah disapproved maxim*).

يَنْسَاءَ النَّبِيِّ لَسْتُ كَأَحَدٍ مِنَ النِّسَاءِ إِنْ أَتَيْتُ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا ﴿٣٢﴾

33. And *qarna* (*let-repose-coolly*) [*you<sup>ym</sup>*] in your<sup>ym</sup> houses<sup>w</sup> and let-not *tabarrojna*<sup>39</sup> (*flaunt-embellishment*) [*you<sup>ym</sup>*] *tabarro'ja* (*of*) the *jabeleyyatey*<sup>w40</sup> (*acting ignorantly or incorrectly/ or by rule of pre-Islamic era*)<sup>w</sup> the first;<sup>w</sup> and *a'gemna*<sup>41</sup> (*let-you<sup>ym</sup> up/sustain<sup>y</sup> the prescribed obligations of*) the Prayer<sup>w</sup> and *aa'teyna* (*let-accord you<sup>ym</sup>*) the *Zakata*<sup>w42</sup> (*prescribed percentage of personal possessions*)<sup>w</sup> and let-obey<sup>ym</sup> [*you<sup>ym</sup>*] Allah and His Messenger; verily only wants Allah to undo *a'n* (*off*) you<sup>b</sup> the *rejsa*<sup>x</sup> (*filth/anathema*),<sup>x</sup> O the House's folk,<sup>w</sup> and to purge you<sup>b</sup> *tatt'beran* (*absolute/ utter purging*).

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

34. And let-remember you<sup>ym</sup> what (*is being/ to be*) recited in your<sup>ym</sup> houses<sup>w</sup> of Allah's *Aya'te*<sup>w</sup> (*Qur'aanic statements*) and the *hekma'tey*<sup>w43</sup> (*wisdom*);<sup>44</sup> verily Allah [was] *Lateefan*<sup>45</sup> (*fine/ subtle/ gentle/ and protector*) Proficient.

وَأذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٣٤﴾

<sup>35</sup> The word "*kareem*" = "*كريم*" is a *subjective, singular, masculine noun*. It has no exact English equivalent, as explained in length in footnote 27 of the Introduction. Summarily it means *bounteous and of multiple uses*.

<sup>36</sup> See the *Lexicon* attached to this Translation regarding "*أحد*."

<sup>37</sup> The word "*خضع*" in "*تخضعن*" denotes *many* meanings, such as "*succumb*" or "*soften*," relevant in a context such as here is "*soften*."

<sup>38</sup> The word "*illness*" disease of body or mind. That is in his "*heart*" a defect or a swerving to the wrong, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing.

<sup>39</sup> The word "*التبرج*" means displayed the beauty of the face after beautifying it. Or displaying the physical features that attract attention. See *التاج*.

<sup>40</sup> The word "*جاهلية*" = "*jahleeyatey*" is rooted in "*جهل*" meaning: (1) was ignorant of, (2) believed in something contrary to reality, (3) did something not correct. So the "*jahleeyatey*" is *acting ignorantly or incorrectly, or by rule of pre-Islamic era*.

<sup>41</sup> That is you<sup>ym</sup> up/sustain/maintain all the rituals necessary.

<sup>42</sup> See the *Lexicon* attached to this Translation for what exactly is the *Zakah* and its implications.

<sup>43</sup> See the *Lexicon* attached to this Translation for "*hekma*."

<sup>44</sup> Ibid.

<sup>45</sup> The word "*لطيف*" = "*رقيق*" in "*لطيفاً*" in *concrete* (material) terms it means: *fine* and in *abstract* terms, it means: *subtle or gentle or both*. See *البصائر*. "*لطيفاً*" ascribed to Allah, becomes *one Allah's most beautiful attributive* =



35. Verily the he-Muslims and the she-Muslims and the he-believers and the she-believers and the *qa'neteena* (*he: devotedly obeyers/ submitters*) and the *qa'neta'te* (*she: devotedly-obeyers/ submitters*) and the *ssa'dequeena* (*he-they always truth enforcers*) and the *ssa'deqa'te* (*she-they-always-truth-enforcers*) and the *ssa'bereena* (*they who endure patience*) and the *ssa'bera'te* (*she-they who endure patience*), and the *kha'she'een*<sup>46</sup> (*who: totally subdued their body, sight and sound, bow in the Prayer*) and the *she-kha'she'eena* and the he-almsgivers and the she-almsgivers and the *ssa'emeena* (*he-they-fasting*) and the *ssa'ema'te* (*she-they-fasting*) and the he-keepers-up<sup>47</sup> (*of*) their *foroja* (*orifices/ private-parts*) and the she-keepers-up (*of their foroja*) and the he-rememberers (*of*) Allah multitudinously and the she-rememberers (*of Allah multitudinously*), prepared Allah for them forgiveness<sup>w</sup> and great remuneration.

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ  
وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
وَالْقَانِتِينَ وَالْقَانِتَاتِ  
وَالصَّادِقِينَ وَالصَّادِقَاتِ  
وَالصَّابِرِينَ وَالصَّابِرَاتِ  
وَالْخَاشِعِينَ وَالْخَاشِعَاتِ  
وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ  
وَالصَّائِمِينَ وَالصَّائِمَاتِ  
وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ  
وَالذَّاكِرِينَ اللَّهَ كَثِيرًا  
وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ  
مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾

36. And neither [was] for a he-believer and nor [too for] a she-believer, if judged Allah and His Messenger a matter, to be for them the [choice-she]<sup>48</sup> of their matter; and whoever disobeys Allah and His Messenger then *qad* (*already and affirmatively*) [he] strayed, a stray manifest.

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى  
اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ  
الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ  
وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴿٣٦﴾

37. And *edha* (*when/ whereas*) [*you<sup>s</sup>*] say to whom<sup>r</sup> *an'ama*<sup>49</sup> (*graced bounteously and ennoblingly the most desirable and delighting boons of*) Allah on him and *an'ama* you<sup>g</sup> on him: *ettaqey* (*let-reverentially guard [you<sup>s</sup>] not to displease*) Allah; and [*you<sup>s</sup>*] conceal in your<sup>t</sup> self<sup>w</sup> (*that*) which<sup>a</sup> Allah (*is*) its<sup>x</sup> discloser; and *takhsba* (*reverently-fear* [*you<sup>s</sup>*]) the mankind and Allah (*is*) righter<sup>50</sup> to [*you<sup>s</sup>*]

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ  
وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ  
زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفَى فِي  
نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتُخْفَى  
النَّاسُ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا

= names, which denotes *protection* in addition to *fineness*, *subtlety*, and *gentleness*. I know of no English word which *simultaneously* denotes: *fineness*, *subtlety*, *gentleness* and *protection*. Hence, the only available resort is *transliteration* and *parenthetical explanation*.

<sup>46</sup> The word “خاشعين” = *khashe'een*, is plural, masculine, subjective noun, with no English equivalent available for it *per se*. The word “خشوع” in “خاشعين” = *khashe'een* involves more than just “humbleness” or “submission” as that suggests *bodily* or *attitudinal* behavior. However, “خشوع” denotes *submission* or *subduing of sight and sound* as well. So “الخاشعين” are those who had totally *subdued their body, sight and sound*. Also some time “الخاشعين” = they who bow in the Prayer. See البصائر and اللسان.

<sup>47</sup> The word “حافظين” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) (although he was small he could keep up with the larger boys in sports).” (*Emphasis is added*).

<sup>48</sup> The word is “خِيَرَةٌ” translated as “choice-she,” feminized. Clearly “choice” in English is *neutral*, and in Arabic could be *masculine* or *feminine*, as such femininity is “مجازي” = *figurative*. However, the word “خِيَرَةٌ” is “مصدر” = “infinitive noun,” used for *strengthening* the idea that a Muslim *must/ should not choose* other than what Allah or His Messenger chose for him/ her..

<sup>49</sup> See the Lexicon attached to this Translation for the word “أنعم.”

<sup>50</sup> The word “righter” is a comparative adjective of “right,” see Merriam Webster's Dictionary. And “أحق” = “righter” as an adjective comparative.

*takhsba* Him; so *lamma* (when/whence) consummated *Zaydon* of her a *wattaran*<sup>51</sup> (wishful-need) We wedded you<sup>g</sup> her, to not be on the believers a *harajon*<sup>52</sup> (constraint/sin) in their *ad'eya*<sup>53</sup> (adopted sons') wives when they<sup>z</sup> consummated of them<sup>y</sup> a *wattaran*; and [was] Allah's command *mafoolan*<sup>54</sup> (that which is inevitably done/fulfilled).

قَضَى زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَاكَهَا  
لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ  
فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ  
وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٧﴾

38. Not [was] on the Prophet of a *harajen*<sup>55</sup> in what decreed Allah for him; Allah's dispensation<sup>w</sup> in whom<sup>r</sup> ceded they<sup>z</sup> of before; and [was] Allah's command a fate *mugdooran* (fated/already predeterminedly fated).

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ  
اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ  
قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَّقْدُورًا ﴿٣٨﴾

39. Who<sup>r</sup> communicate they<sup>z</sup> Allah's messages<sup>w</sup> and *yakhsha* (they<sup>z</sup> reverentially-fear) Him and not *yakhsha* they<sup>z</sup> an *abadan*<sup>56</sup> (a lone/any-one) except Allah, and sufficed by Allah *Haseeban* (Meticulous Reckoner).

الَّذِينَ يُلَاقُونَ رِسَالَاتِ اللَّهِ  
وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ  
وَكُنِيَ بِاللَّهِ حَسِيبًا ﴿٣٩﴾

40. Not [was] Mohammad a father for an *abaden* (a lone/any-one) of your<sup>n</sup> men; [and,] but Allah's messenger and the prophets' seal/terminus;<sup>57</sup> and [was] Allah by every-thing Omniscient.

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ  
وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ  
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾

41. O you, who<sup>r</sup> they<sup>z</sup> believed: let-remember you<sup>z</sup> Allah a multitudinous remembrance.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا  
كَبِيرًا ﴿٤١﴾

42. And *sabbe'ho*<sup>58</sup> (let-say [you<sup>f</sup>]: *subhana Allah*) (to) Him *bukratan*<sup>59</sup> (early dawn)<sup>w</sup> and *aseylan*<sup>60</sup> (late afternoon).

وَسَبِّحْهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾

43. He Who prays<sup>61</sup> on you<sup>b</sup> and His angels [pray they<sup>r</sup> on you<sup>b</sup> too], to exit you<sup>b</sup> from the darknesses<sup>w</sup> to the illumination,<sup>x</sup> and [He] [was] by the believers, *Rabeeman* (multitudinous mercy Giver).

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ  
لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ  
وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾

<sup>51</sup> The word "وטר" means a wish concerning a need.

<sup>52</sup> The word "حرج" = "اضيق الضيق," see "اللسان," e.g.: if you were to get two identical sheets of papers and put them congruently against one another the space between them is called "حرج," that is there is practically nothing narrower than that space between the two sheets of paper. Also, "حرج" could mean "sin."

<sup>53</sup> See footnote 5 regarding *ad'eya*=adopted-sons.

<sup>54</sup> The word "*mafoolan*" = "مفعولاً," is an objective, singular masculine noun, for which there is no English equivalent.

<sup>55</sup> See footnote 52 above regarding "حرج."

<sup>56</sup> See the *Lexicon* attached to this Translation for "أحد."

<sup>57</sup> That is hermetical closure and irrevocable terminus, i.e. he is the final or last/consummator of the Prophets. This is what the Arabic tongue expression means, i.e. what the Arabs understand "خَاتَمُ النَّبِيِّينَ" = "the Prophets' seal/terminus" to mean. And one must remember that The Qur'aan is: "Qur'aan Arabic," per *Ayah* (Surah 12:2), and "while this (the diction of The Qur'aan is) a tongue Arabic manifest." (s16:103). So to take the word "خاتم" by itself, to mean "ring" as some seem to do, could not be furthest from the truth and the right.

<sup>58</sup> The phrase "*subhana Allah*," means: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.

<sup>59</sup> The word "*bukratan*," literally means the time between *Fajr* (early dawn) Prayer and sunrise.

<sup>60</sup> The word "*aseyla*," literally means the time from noon to sunset or from *Asr* (late afternoon) Prayer to sunset.

<sup>61</sup> Qur'aan commentators say that Allah's prayer on the people means He spread good remembrance of you among His angels. Or prayer from Allah is His mercy on and contentment towards the Prophet. Prayer from the angels is invocation and seeking forgiveness for the Prophet.

44. Their greeting,<sup>w</sup> day *yalqawnabo* (they<sup>z</sup> meet Him) (is) peace; and [He] prepared for them a remuneration-*kareeman* (bounteous, ennobling and of multiple uses/ effects). أَجْرًا كَرِيمًا ﴿٤٤﴾
45. O, you the Prophet, verily We sent you<sup>g</sup> a witnesser-/testifier and a *mubashsheran*<sup>62</sup> (iterative teller of pleasant tiding) and *na'theeran* (iterative warner). يَأَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾
46. And inviter to Allah by His leave and a lamp illuminator. وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿٤٦﴾
47. And *bashshere*<sup>63</sup> (let-tell pleasant tidings [you<sup>s</sup>]) the believers that surely for them from Allah a munificence big. وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُم مِّنَ اللَّهِ فَضْلًا كَبِيرًا ﴿٤٧﴾
48. And let-not obey [you<sup>s</sup>] the unbelievers and the hypocrites; and let-forsake [you<sup>s</sup>] their annoyance and let-trust [you<sup>s</sup>] on Allah; and sufficed by Allah a Custodian. وَلَا تُطِيعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذُنَهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٤٨﴾
49. O you who<sup>r</sup> believed they<sup>z</sup> if married you<sup>c</sup> the she-believers, afterwards divorced them<sup>v</sup> you<sup>c</sup> of before that *tamaso* (you<sup>z</sup> touch/ come-on to/ have sexual relation with) them<sup>v</sup> then not for you<sup>b</sup> on them<sup>v</sup> of an *eddaten*<sup>w64</sup> (the *Share'yah* prescribed waiting period for a woman before remarrying after being widowed or divorced)<sup>w</sup> that you<sup>z</sup> count it<sup>w</sup> (as *edda'ten*); so *mattey'ao*<sup>65</sup> (let-you<sup>z</sup> relish the transitory worldly delights) them<sup>v</sup> and let-release them<sup>v</sup> you<sup>z</sup> a beautiful release. يَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِن قَبْلِ أَنْ تَسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَةٍ تَعُدُّوهنَّ فَمَتَّعُوهُنَّ وَسِرَّوهُنَّ سَرَاحًا جَمِيلًا ﴿٤٩﴾
50. O, you the Prophet, verily We legitimated for you<sup>g</sup> your<sup>t</sup> *azwaj* (spouses) whom<sup>v</sup> *aa'tayta* (you<sup>g</sup> accorded) their<sup>v</sup> remunerations and what possessed your<sup>t</sup> right-hand<sup>w</sup> of what Allah *afa'a*<sup>66</sup> (retributed easy-booty without fight) on you;<sup>g</sup> and your<sup>t</sup> paternal uncle's daughters and your<sup>t</sup> paternal aunt's daughter, and your<sup>t</sup> maternal uncle's daughters and your<sup>t</sup> maternal aunt's daughters who<sup>v</sup> emigrated-they<sup>vm</sup> with you;<sup>g</sup> and a woman she-believer, *en* (if) granted-she<sup>y</sup> her-self<sup>w</sup> for the Prophet, *en* the Prophet wanted to *yastan'keha* (accept-granting-of-marrying her) purely for you<sup>g</sup> of lesser than/without<sup>67</sup> the believers; *qad* (already and affirmatively) We knew يَأَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ الَّتِي ءَاتَيْتَ أَجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عَمَّتِكَ وَبَنَاتِ خَالَكَ وَبَنَاتِ خَلَّتِكَ الَّتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً مُّؤْمِنَةً إِن وَهَبْتَ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَّكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا

<sup>62</sup> See the Lexicon attached to this Translation for *bashshara/youbashsharo/mubasheran*=بَشِّر\نُبَشِّر\مُبَشِّر.

<sup>63</sup> Ibid.

<sup>64</sup> The word "edda" means the *Share'yah* prescribed waiting period of a given number of days or months for a woman before she can remarry after being widowed or divorced.

<sup>65</sup> The word "mattey'oohunna" means give the divorcee what will delight them of an offer or wealth, depending upon how well off or poor the man is.

<sup>66</sup> The word "افاء" means "retributed easy-booty without fight." See الراغب.

<sup>67</sup> The expression "من دون" means "from lesser than" or "from without."



what We decreed on them in their *azwaj* (spouses) and what possessed their *aymano* (right-hands)<sup>w</sup> in order not to be on you<sup>g</sup> a *harajon*<sup>68</sup> (constraint/sin); and [was] Allah *Ghafooran* (iterative Forgiver), *Rabeeman* (iterative mercy Giver).

عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا  
مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ  
عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا  
رَحِيمًا ﴿٥٠﴾

51. [You<sup>s</sup>] defer whom<sup>p</sup> [you<sup>s</sup>] will of them<sup>y</sup> and [you<sup>s</sup>] lodge/retreat to you<sup>g</sup> whom<sup>p</sup> [you<sup>s</sup>] will; and whom<sup>p</sup> *ebtaghayta*<sup>69</sup> (earnestly-quested you<sup>g</sup>) of whom<sup>p</sup> isolated you<sup>g</sup> then no sin<sup>70</sup> (is) on you<sup>g</sup>; *tha'leka* (afar-that-it-/that)<sup>x</sup> (is) closer to *taqarra* (cool<sup>w</sup> eyes)<sup>71</sup> (of) their<sup>y</sup> and not sadden-they<sup>y</sup> and (would) delight-they<sup>y</sup> by what *aa'tayta'hunna* (you<sup>g</sup> accorded them<sup>y</sup>) [all-of-them<sup>y</sup>]; and [was] Allah Omniscient Forbearer.

﴿٥١﴾ تَرْجِي مَنْ تَشَاءُ مِنْهُمْ وَيَتَوَيَّ إِلَيْكَ  
مَنْ تَشَاءُ وَمِنْ أَبْغَيْتَ مِمَّنْ عَزَلْتَ فَلَا  
جُنَاحَ عَلَيْكَ ذَلِكَ أَدْنَىٰ أَنْ تَقَرَّ  
أَعْيُنُهُنَّ وَلَا يَحْزَنَ وَيَرْضَيْنَكَ بِمَا  
ءَانَيْتَهُنَّ كُنَّهِنَّ وَاللَّهُ يَعْلَمُ مَا فِي  
قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ﴿٥١﴾

52. Not legitimates for you<sup>g</sup> the women from after; and neither that [you<sup>s</sup>] substitute by them<sup>y</sup> of wives and albeit charmed you<sup>g</sup> their<sup>y</sup> *husno*<sup>72</sup> (ultimately perfect beauty and adornment) except what possessed your<sup>t</sup> *yameno* (right-hand),<sup>w</sup> and [was] Allah over every thing *Ra'qeeban* (Watcher/Observer).

لَا يَحِلُّ لَكَ الْإِسَاءُ مِنْ بَعْدِ وَلَا أَنْ  
تَبْدَلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ  
حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ  
اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَقِيبًا ﴿٥٢﴾

53. O, you who<sup>r</sup> believed they<sup>z</sup> let-not enter you<sup>z</sup> the Prophet's houses, except that (to be) permitted for you<sup>b</sup> to a *tta'aamen*<sup>x</sup> (wheat/edible/food-grains)<sup>x</sup> other than looking you<sup>z</sup> its<sup>x</sup> *ena* (preparation/readiness); [and,] but if (to be/being) invited you<sup>c</sup> so let-enter you<sup>z</sup>; then *edha* (when) *tta'emtom* (you<sup>c</sup> ingested), then let-disperse you<sup>z</sup> and not *musta'anesa* (sociability-seekers you<sup>r</sup>) for a *hadeethen* (conversation among you<sup>r</sup>/or possibly learning of a statement/action by the Prophet, SAWS); verily *tha'lekum* (collective-afar-that)<sup>x</sup> [was] annoying the Prophet, so *yest'ah-yeye* (*shies/shames*) from you<sup>b</sup>; and Allah *yest'ah-yeye* (*shies/shames*) not from the right; and when you<sup>c</sup> ask them<sup>y</sup> *mata'an*<sup>73</sup> (furnishing/chattel/things for utility) then let-ask them<sup>y</sup> you<sup>z</sup> from beyond a *heja'ben* (veil/shroud); *tha'lekum*<sup>x</sup> (is) *att'haro* (more purging) for your<sup>n</sup> hearts and

بَيِّنَاتٍ لِّلَّذِينَ ءَامَنُوا لَا تَدْخُلُوا  
بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ  
إِلَىٰ طَعَامٍ غَيْرِ نَظَرٍ إِنَّهُ وَلَكِنْ  
إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ  
فَانْتَشِرُوا وَلَا مُسْتَسِينَاسٍ لِّحَدِيثٍ إِنْ  
ذَلِكُمْ كَانَ يُؤْذَىٰ لِّلنَّبِيِّ فَيَسْتَحْيِ  
مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِ مِنَ الْحَقِّ  
وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ  
مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ  
لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ  
لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ ﴿٥٣﴾

<sup>68</sup> See footnote 52 above regarding *حرج*."

<sup>69</sup> The word "طلب حثيثا" = "إبتغى" meaning: earnestly quested.

<sup>70</sup> See the Lexicon attached to this Translation for the meaning of the word "جناح" figuratively taken to symbolize the sin. So, no "جناح" = no sin.

<sup>71</sup> The Qur'aanic statement "تقر أعينهن" is rather lofty and elegant Arabic tongue expression, meaning the eyes' tears have "cooled," and ceased to flow and became quiet and still, rejoicing for what it saw. In other word: the one with such eyes became rather happy and pleased.

<sup>72</sup> Some linguists suggest that *الحسن* is for the face while *الجمال* is for the parts of the body and other things. See *الهادي*

<sup>73</sup> The word "متاع" = "mata'an" has many meanings, among them: furnishings, chattel, things for utility. See the Lexicon attached to this Translation for more elaboration.

their<sup>y</sup> hearts;<sup>w</sup> and not [was] for you<sup>b</sup> to annoy Allah's Messenger and let-not marry you<sup>z</sup> his wives from after him ever; verily *tha'lekum*<sup>x</sup> [was] *enda* (by munificence of/by Rule of) Allah great.

وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ  
أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ  
عَظِيمًا ﴿٣٣﴾

54. En(if) you<sup>z</sup> disclose/flash a thing or you<sup>z</sup> conceal it;<sup>x</sup> then verily Allah [was] by every-thing Omniscient.

إِنْ تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ  
كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٤﴾

55. No *jonaba*<sup>74</sup> (*sin*) (*is*) on them:<sup>y</sup> in their<sup>y</sup> fathers and nor their<sup>y</sup> sons and nor their<sup>y</sup> brothers and nor their<sup>y</sup> brothers' sons and nor their<sup>y</sup> sisters' sons and nor their<sup>y</sup> women and nor what possessed<sup>w</sup> their<sup>y</sup> *aymano* (*right-hands/slaves*),<sup>w</sup> and *ettaqeyna* ([let-you<sup>v</sup>] reverentially guard against the displeasure of) Allah; verily Allah [was] over everything *sha'beedan* (*iterative witness*).

لَا جُنَاحَ عَلَيْهِمْ فِي آبَائِهِمْ وَلَا  
أَبْنَائِهِمْ وَلَا إِخْوَانِهِمْ وَلَا أَيْتَانَهُمْ  
وَلَا إِخْوَانِهِمْ وَلَا أَبْنَاءَ أَخَوَاتِهِمْ وَلَا  
نِسَاءَهُمْ وَلَا مَا مَلَكَتْ أَيْمَانُهُمْ  
وَأَتَقِينَ اللَّهَ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ  
شَيْءٍ شَهِيدًا ﴿٣٥﴾

56. Verily Allah and His angels pray<sup>75</sup> they<sup>z</sup> on the Prophet; O you who<sup>r</sup> believed they<sup>z</sup> let-pray you<sup>z</sup> on him and *salleymo* (*let-say you:*<sup>z</sup> "peace be on him" and *let-submit you<sup>z</sup> to him*)<sup>76</sup> *tasleman*<sup>77</sup> (*absolute submission*).

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى  
النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا  
عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٣٦﴾

57. Verily who<sup>r</sup> annoy they<sup>z</sup> Allah and His Messenger cursed them Allah in the world<sup>w</sup> and the Hereafter;<sup>w</sup> and [He] prepared for them a torment, humiliating.

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ  
اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ  
عَذَابًا مُهِينًا ﴿٣٧﴾

58. And who<sup>r</sup> annoy they<sup>z</sup> the he-believers and the she-believers by other than what *ektasaboa*<sup>78</sup> (*reciprocally earned they<sup>z</sup>*) so *qad* (*already and affirmatively*) they<sup>z</sup> encumbered a calumny and a sin manifester.

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ  
وَالْمُؤْمِنَاتِ بَغْيًا مَا أَكْتَسَبُوا  
فَقَدْ أَحْتَمَلُوا بُهْتَانًا وَإِنَّمَا مُبِينًا ﴿٣٨﴾

59. O, you the Prophet: let-[you<sup>s</sup>]say for your<sup>t</sup> wives and your<sup>t</sup> daughters and the believers' women (*to*) nigh<sup>w79</sup> they<sup>z</sup> on them<sup>y</sup> of *jalabeebehunna*<sup>80</sup> (*their<sup>y</sup> body*

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ  
وَسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ

<sup>74</sup> See the *Lexicon* attached to this *Translation* for the meaning of the word "جَنَاحٌ" figuratively taken to symbolize the inclination to sin or the *sin* itself. So, no "جَنَاحٌ" = no sin.

<sup>75</sup> Qur'aan commentators say that Allah's prayer on the people means He spread good remembrance of you among His angels. Or prayer from Allah is His mercy on and contentment towards the Prophet. Prayer from the angels is invocation and seeking forgiveness for the Prophet.

<sup>76</sup> The word "سَلِّمُوا" conveys double meanings: (1) you say: peace upon him; and (2) you submit to him. As the *Ayah* says: سَلِّمُوا تَسْلِيمًا و لَيْسَ سَلِّمُوا سَلَامًا. Thus, "التسليم" is the infinitive of submission, not the *السلام*.

<sup>77</sup> The word "تَسْلِيمًا" is an infinitive noun, thus to be so denoted by: *absolute*.

<sup>78</sup> The word "اِكْتَسَبُوا" rooted in "اِكْتَسَبَ" = "اِفْتَعَلَ، و لَيْسَ فَاعِلٌ أَوْ تَفَاعَلَ" hence "اِإِفْتَعَالٌ" = "spurious-reciprocity," not a genuine mutuality, as by doing and redoing the deed repetitively the doer likes the deed and the deed likes the doer, consequently the doer gets accustomed to the deed, making a consortium relation with the deed itself and giving rise to "اِإِفْتَعَالٌ" = "spurious-reciprocity." Also, "اِكْتَسَبَتْ" has more letters-construct implying more positive or negative meaning, in this case a negative one. Perhaps, and Allah knows best, that the "اِاِكْتَسَابُ" if it happens once, it is pardonable but more than that it may not be.

<sup>79</sup> The word "يُدْنِينَ" from "دَنَا" = "قَرَّبَ." See اللسان. Thus, "يُدْنِينَ" = "يَقْرَبِينَ" that is "يرخين أ و يسبلن" that is "near, ease, let fall, relax, amply broad, let fall dawn." Qur'aan commentators are not unanimous as to the exact and specific meaning of "يُدْنِينَ," per se, but linguistically all agree that it means from "دَنَا" = "قَرَّبَ." They =

covers); *tha'leka* (*afar-that-it/that*)<sup>x</sup> (*is*) nigher to (*be*) known-they<sup>y</sup> so not (*to be*) annoyed they;<sup>y</sup> and [was] Allah *Gha-fooran* (*iterative Forgiver*), *Raheeman* (*iterative mercy Giver*).

جَالِبِيهِمْ ذَلِكَ أَدَّى أَنْ يُعْرِفَنَّ فَلَا يُؤْذِينَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥١﴾

60. *La'en* (*indeed if*) not desisted the hypocrites and who<sup>r</sup> (*are*) in their hearts illness<sup>81</sup> and the *murjefoona* (*agitators spreading fallacies and tumults in society*) in the city;<sup>w</sup> surely assuredly<sup>82</sup> *nughrey* (*We allure/incite*) you<sup>g</sup> by them; afterwards they<sup>z</sup> neighbor you<sup>g</sup> not in it<sup>w</sup> except a few/a little.

لَنْ لَمْ يَنْهَ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجُفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُحَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ﴿٥٢﴾

61. *Malooneena*<sup>83</sup> (*they who are accursed*) wherever they<sup>z</sup> (*are to be*) grabbed,<sup>84</sup> taken they<sup>z</sup> and *quttelo* (*iteratively had been killed they*) *taq'tellan* (*utter killing*).<sup>85</sup>

مَلْعُونِينَ أَيْنَمَا ثُقِفُوا أُخِذُوا وَقُتِلُوا قَتِيلًا ﴿٥٣﴾

62. Allah's dispensation<sup>w</sup> in whom<sup>r</sup> ceded they<sup>z</sup> of before and never [*you*<sup>s</sup>] find for Allah's dispensation<sup>w</sup> an substitution.<sup>x</sup>

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٥٤﴾

63. Ask you<sup>g</sup> the mankind *a'n* (*regarding*) The Hour;<sup>w</sup> let-say [*you*<sup>s</sup>]: verily only its<sup>w</sup> knowledge (*is*) *enda* (*by munificence of/ by Rule of*) Allah; and what *yudrey*<sup>86</sup> (*makes profoundly understand*) you<sup>g</sup> *la'all* (*craving currently unavailable deed that/perhaps*) The Hour<sup>w</sup> [*she*] be<sup>w</sup> nighly.<sup>x</sup>

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا ﴿٥٥﴾

64. Verily Allah cursed the unbelievers and [*He*] prepared for them a *Sa'era*<sup>w</sup> (*intensely kindling Fire*).<sup>w</sup>

إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴿٥٦﴾

65. Immortals they<sup>z</sup> (*are*) in it<sup>w</sup> forever, not find they<sup>z</sup> a *wa'leyan* (*guardian/ally*) and nor *na'sseran* (*iterative succorer*).

خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٥٧﴾

66. Day *toqallabo* (*to be iteratively transposed*) their faces in The Fire<sup>w</sup> they<sup>z</sup> say: *yalaytana* (*O, for a longing that we*) obeyed we Allah and we obeyed the Messenger.

يَوْمَ ثَقُلَتْ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَلَيْتَنَّا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ ﴿٥٨﴾

= also agree that it means "يرخين." But from here they all go on to say different things.

<sup>80</sup> The word "*jalabeeb*" is plural for a "*jelbab*" which is a *body cover* which is *larger* than a "*kebemar*" = (*head-kerchief*) and *smaller* than a "*reda'a*" = a *large cover*. See اللسان.

<sup>81</sup> The word "*illnes*:" disease of body or mind. That is in his "heart" a defect or a swerving to the wrong, or suffering from *deficiency of good religious commitment* to adhere to the right or do the right thing.

<sup>82</sup> The "ل" in "لنغرينك" is a *juratory* "ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed by "*assuredly*".

<sup>83</sup> The word "*malooneen*" = is *masculine, plural objective noun*, "*they that are cursed*," nor English equivalent.

<sup>84</sup> The word "ثُقِفُوا" rooted in "ثَقَفَ" which stands for several meanings: (1) *met*, (2) *grabbed*, (3) *sighted* due to sharp vision by the seer, that is "صادف" "ظفر به" "أدركه ببصره لحدة في النظر", respectively. See اللسان and البصائر. I chose "*grabbed*" as it obviously *includes* "*met*" and "*sighted*" as you cannot grab without "*sighting*" and "*meeting*".

<sup>85</sup> The word "تقتلوا" is "مفعول مطلق" = "مصدر" = "*objective compliment*" = "*infinitive noun*," i.e. *intensifying* the action of its verb, hence "*utter*" is prefixed for such an intensification of killing. See إعراب القرآن، لمحمود صافي..

<sup>86</sup> The word "تدري" is from "دراية" which is *far more reaching* than the simple "*knowledge*," as "دراية" extends to having *deep understanding* of the subject matter.



67. And they<sup>z</sup> said: (O,) our Lord, verily we *a'ta'ana* (we obeyed) our masters and our bigs,<sup>87</sup> so they<sup>z</sup> misled us the path.

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكِبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَا ﴿٣٧﴾

68. (O,) our Lord: *aa'tey* (let-[You<sup>s</sup>] accord) them twain doubles of the torment and curse them a big curse.

رَبَّنَا آتِنَهُمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنَهُمْ عَنَّا كِبِيرَا ﴿٣٨﴾

69. O you who<sup>r</sup> believed they<sup>z</sup> let-not be you<sup>z</sup> like who<sup>r</sup> annoyed they<sup>z</sup> *Mosa* (Moses) then absolved him Allah of what they<sup>z</sup> said; and [was] [he] *enda* (by munificence of/ by Rule of) Allah *wajeehan* (notable/ prestigious).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ فَبَرَأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا ﴿٣٩﴾

70 O you, who<sup>r</sup> believed they<sup>z</sup> *ettaqo* (let-reverentially guard you<sup>r</sup> not to displease) Allah and let-say you<sup>z</sup> a sound say.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٤٠﴾

71. [He] mends for you<sup>b</sup> your<sup>n</sup> works and [He] forgives for you<sup>b</sup> your<sup>n</sup> offenses; and whoever [he] obeys Allah and His Messenger then *qad* (already and affirmatively) [he] won a great win.

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٤١﴾

72. Verily We *aradhbna* (We offered) the *amanata*<sup>w</sup> (entrustment of Allah's Ordinance)<sup>w</sup> on the Heavens<sup>w</sup> and the Earth<sup>w</sup> and the mountains<sup>x</sup> then *abayna*<sup>w88</sup> (they<sup>y</sup> categorically-refused) to bear<sup>y</sup> it<sup>w</sup> and disquieted<sup>y</sup> [they<sup>y</sup>] from it;<sup>w</sup> and bore it<sup>w</sup> the mankind; verily he [was] *dhalomon*<sup>89</sup> (iterative injustice-doer), *jaholan*<sup>90</sup> (he who iteratively acts: ignorantly or incorrectly).

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٤٢﴾

73. To torment Allah the he-hypocrite and the she-hypocrites and the *mushbrekeena* (he-they who partner deities with Allah/he-polytheists) and the *mushbreka'te* (she-they who partner deities with Allah/she-polytheists) and relents Allah on the he-believers and the she-believers; and [was] Allah *Ghafooran* (iterative Forgiver), *Raheeman* (iterative mercy Giver).

لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٤٣﴾

آيَاتُهَا  
54  
Ayah

سُورَةُ سَبَا  
Surato Saba'en  
(Sheba)

تَرْتِيلُهَا  
34  
The Order

<sup>87</sup> The word "كِبَرَاءَنَا" means our bigs= individuals of outstanding importance or power, i.e. community-dignitaries.

<sup>88</sup> The word *abayna*= "أَبَيْنَ" means categorically (absolutely, without exception) refused, i.e. not just simply refused.

<sup>89</sup> See the *Lexicon* attached to this Translation for "ظالم", "ظلم", "كثير الظلم" = "iterative injustice-doer" and "أظلم" = "wronger."

<sup>90</sup> The word "جهولا" = "jaholan" is rooted in "جهل" meaning: he who iteratively acts: ignorantly or incorrectly. +

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. The praise (*is*) for Allah, Who for Him (*is*) what (*are*) in the Heavens<sup>w</sup> and what (*are*) in the Earth;<sup>w</sup> and for Him (*is*) the praise in the Hereafter<sup>w</sup> and He (*is*) The *Hakeemo*<sup>1</sup> (*infinite bekmal*<sup>2</sup> Possessor), The Proficient. الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿١﴾
2. Knows [*He*] what transpires in the Earth<sup>w</sup> and what emerges from it<sup>w</sup> and what descends from the sky<sup>w</sup> and what *ya'arojo* (*curvilinearly ascends*) in it;<sup>w</sup> and He (*is*) *Ar-Raheemo* (The iterative mercy Giver) The *Ghafooro* (iterative Forgiver). يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْغَفُورُ ﴿٢﴾
3. And said who<sup>r</sup> unbelieved they:<sup>z</sup> not *ta'tey*<sup>w</sup> (*haps/comes to*)<sup>w</sup> us The Hour;<sup>w</sup> let-say [*you*]: *balā*<sup>3</sup> (*certainly-not*); by my Lord, surely assuredly<sup>4</sup> [*it*]<sup>w</sup> *ta'tey*<sup>w</sup> you;<sup>b</sup> Knower (*of*) the invisible and neither evades a'n (*off*) Him a *methgala* (*weigh/burden/equipoise*) (*of*) a *dharraten*<sup>w</sup> (*small ant/atom/mote*)<sup>w</sup> in the Heavens<sup>w</sup> and nor in the Earth<sup>w</sup> and neither smaller than *tha'leka* (*afar-that-it/thai*)<sup>x</sup> and nor bigger except in a book manifest. وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عِلْمُ الْغَيْبِ لَا يُعْزِبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٣﴾
4. To requite [*He*] whom<sup>r</sup> believed they<sup>z</sup> and worked the righteous-works<sup>w</sup> they;<sup>z</sup> those for them (*is*) a forgiveness<sup>w</sup> and a *rez'qon*<sup>x</sup> (*provision/victuals for sustenance*)<sup>x</sup> *kareemon*<sup>5</sup> (*bounteous, ennobling and of multiple uses/effects*). لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾
5. And who<sup>r</sup> endeavored<sup>6</sup> they<sup>z</sup> in Our *Ay'aet*<sup>w</sup> (*miracles/signs/proofs*) *mo'aa'jezeena* (*as mutual frustraters*), those for them (*is*) a torment of *rezzen*<sup>7</sup> (*successive: convulsive and perturbing torment*) painful. وَالَّذِينَ سَعَوْا فِي ءَايَاتِنَا مُعْجِرِينَ أُولَٰئِكَ لَهُمْ عَذَابٌ مِّن رَّجْزٍ أَلِيمٌ ﴿٥﴾

<sup>1</sup> See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم.”

<sup>2</sup> See the *Lexicon* attached to this *Translation* for “bekma.”

<sup>3</sup> The word “balā”= “certainly-not” is absolutely not synonymous with “yes”=“نعم,” see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration.

<sup>4</sup> The “ل” in “لتأتينكم” is a *juratory* “ل”= “ال القسم” amounting to= “التأكيد,” i.e. affirmation, expressed by “assuredly”

<sup>5</sup> The word “kareem”= “كريم” is a *subjective, singular, masculine noun*. It has no exact English equivalent, as explained at length in footnote 28 of the *Introduction*. Summarily: *bounteous, ennobling and of multiple uses/effects*.

<sup>6</sup> The word “سعى” has several meanings, depending on the context: (1) “بمعنى عدا دون الشد” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “بمعنى مشى أو مضى,” i.e. treaded = walk on, over, or along; (3) “عمل باجتهاد” = endeavored, i.e. he made conscientious or concerted effort toward an end, as in this context; (4) “بمعنى قصد” intentionally treaded. When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “الام.” See اللسان, and الصائر.

<sup>7</sup> The word “رجز” has several meaning, successive: *convulsive and perturbing torment*. Also it includes Satan's whisper, sin, offense, and idol or worship of idols. See اللسان.

6. And see who<sup>r</sup> *oto* (*had been accorded they*<sup>r</sup>) the knowledge, which<sup>x</sup> (*had been*) descended to you<sup>g</sup> from your<sup>t</sup> Lord, it<sup>x</sup> (*is*) the right and *yabdey* ([*it*<sup>x</sup>] *divinely-guides*) to *Sseratte* (*specific straight Path of*) The Mighty The *Hameede*<sup>8</sup> (*iteratively praised, iterative praiser He Himself*). ﴿٦﴾
7. And said who<sup>r</sup> unbelieved they:<sup>z</sup> shall/do we lead you<sup>b</sup> [over] a man *younabbe'o* ([*he*] *inform by piece-of-significant-and-availing-news*) you<sup>b</sup> if you<sup>c</sup> (*had been*) torn every tear, verily you<sup>b</sup> surely (*are*) in a new creation. ﴿٧﴾
8. Has *iftra* ([*he*] *crafted a lie for fraudulent end*) on Allah a lie or by him a *jennaton* (*insanity/stroke of Jinn*);<sup>w</sup> rather, who<sup>r</sup> not believe they<sup>z</sup> by the Hereafter<sup>w</sup> (*are*) in the torment and the misguidance the afar. ﴿٨﴾
9. Have then not they<sup>z</sup> seen to what (*is*) between their hands<sup>w</sup> and their rears of the Heaven<sup>w</sup> and the Earth;<sup>w</sup> *en* (*if*) [*We*] will [*We*] implode by them the Earth<sup>w</sup> or [*We*] drop on them fragments from the sky;<sup>w</sup> verily in *tha'leka* (*afar-that-it/that*)<sup>x</sup> (*is*) surely an *Aya'tan*<sup>w</sup> (*miracle/sign/proof*) for every *abden*<sup>9</sup> (*a: slave/worshipper*) *muneebon*<sup>10</sup> (*iterative returner-penitent*). ﴿٩﴾
10. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) *Dawooda* (*David*) from Us a munificence; O, mountains *anwebey*<sup>11</sup> (*let-you<sup>v</sup> reverberate*) with him and the birds [*too*]; and We softened for him the iron. ﴿١٠﴾
11. That let-work [*you<sup>s</sup>*] mails<sup>w</sup> and *qadder* (*let-[you<sup>s</sup>] measure*) in the *sar'de* (*successive links*) and you<sup>z</sup> work righteously; verily I am by what you<sup>z</sup> work (*is*) *Basseeron* (*keenly: Seer/Omniscient*). ﴿١١﴾
12. And for *Solaymana* (*Solomon*) the wind<sup>w</sup> its<sup>w</sup> *ghodowo* (*going from dawn-until-sunrise*) (*is*) a month and its<sup>w</sup> *rawabo*<sup>12</sup> (*coming from afternoon until sunset*) (*is*) a month; and We liquefied for him the molten-brass's well;<sup>w</sup> and of the Jinn who<sup>p</sup> [*he*] works between his both hands<sup>w</sup><sup>13</sup> by his Lord's leave; and whoever

<sup>8</sup> The word "*Hameed*" = "*حميد*" linguistically means: (1) *multitudinously praised* and (2) *multitudinous praiser*.

<sup>9</sup> The word "*abden*" = "slave," the denotation of this word is *basily paradoxical* with respect to Allah vis-à-vis the humans. See the *Lexicon* attached to this Translation for an elaboration.

<sup>10</sup> The word "*muneeb*" from "*اناب*" means *iteratively returned penitent*. See *الراغب*.

<sup>11</sup> Clearly *Dawood* (*David*) was *yousabbaho* (*he was signaling Allah exalting Him as excelling in all noble qualities, transcending all shortcomings and working phenomenally*) Allah. So, the mountains and the birds were commanded to reverberate what he was *yousabbaho* by it.

<sup>12</sup> In English there is no exact corresponding words for "*غودو*" = "*ghodowo*" meaning (*going from dawn-until-sunrise*) and "*رواح*" = "*rawabo*," "*coming from afternoon until sunset*," also "*رواح*" = "*rawabo*," may mean "*عشي*," i.e. "*asbeyyo*" (*early night or the whole night*).

<sup>13</sup> The phrase "*between his both hands*" is a lofty Arabic tongue expression meaning: *before him, in his front*.



[he] swerves of them a'n (off) Our command We (make) him taste of torment (of) the Sa'eere<sup>w</sup> (intensely kindling Fire).<sup>w</sup>

يَدِيهِ بِإِذْنِ رَبِّهِ ۖ وَمَنْ يَزِغْ مِنْهُمْ عَنْ  
أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ ﴿١٣﴾

13. They<sup>z</sup> work for him whatever<sup>14</sup> [he] wills of niches and statues and large-bowls like cisterns and pots anchors<sup>15</sup> (catches/fasteners/stabilizers);<sup>16</sup> O, let-work you<sup>z</sup> Dawooda's (David's) aala (family/house/kin) thank; and a few of My eba'de (worshippers/submitters/slaves) (are) the shakooro (iterative thanker).

يَعْمَلُونَ لَهُ ۖ مَا يَشَاءُ مِنْ مَحْرِبٍ  
وَتَمَثِيلٍ وَحِفَانٍ كَالْجَوَابِ وَقُدُورٍ  
رَأْسِيَّتٍ أَعْمَلُوا ۖ آلَ دَاوُدَ شُكْرًا  
وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرِينَ ﴿١٤﴾

14. So lamma (when/whence) We judged on him the death, not led them over his death except the Earth's<sup>w</sup> dabba'to<sup>w17</sup> (she-moving-creature), eating<sup>w</sup> [she] his mensa'ata<sup>w18</sup> (staff for push-on);<sup>w</sup> then lamma [he] tumbled, the Jinn manifested (for their selves) that had were they<sup>z</sup> knowing the invisible not waited they<sup>z</sup> in the torment, the humiliative.

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ  
عَلَىٰ مَوْتِهِ إِلَّا دَابَّةٌ ۖ الْأَرْضِ  
تَأْكُلُ مِنْسَأَتَهُ ۚ فَلَمَّا خَرَّ تَبَيَّنَتْ  
لِلْجِنِّ أَنَّ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا  
لِئْتَوْا فِي الْعَذَابِ الْمُهِينِ ﴿١٥﴾

15. Laqad (verily, already and affirmatively) [was] for Saba'en in their dwelling an Aya'tan<sup>w</sup> (miracles/signs/proofs) two gardens of<sup>19</sup> right and left; let-eat you<sup>z</sup> from your<sup>n</sup> Lord's rez'qe<sup>x</sup> (provision/victuals for sustenance)<sup>x</sup> and let-thank you<sup>z</sup> for Him; a good<sup>w</sup> town<sup>w</sup> and a Lord Ghafooron (iterative Forgiver).

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِنِهِمْ آيَةٌ  
جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ كُلُّوا مِنْ  
رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ ۚ بَلَدٌ  
طَيِّبٌ وَرَبٌّ غَفُورٌ ﴿١٦﴾

16. Then shunned they;<sup>z</sup> so We sent on them the A'rem's<sup>20</sup> cataract; and We substituted them by their twain gardens<sup>w</sup> twain gardens<sup>w</sup> twain possessors (of) okolen (fruits/crops/edibles) khamtten (rotting-like-bitter fruits) and ath'len (tamarisk) and a thing of lote (tree) little.

فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ  
وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِ  
أُكُلٍ حَمْطٍ وَأَنْثِلٍ وَشَقَاقٍ ۚ  
سِدْرٍ قَلِيلٍ ﴿١٧﴾

17. Tha'leka (afar-that-it/thai)<sup>x</sup> We requited<sup>21</sup> them by what unbelieved they;<sup>z</sup> and do We requite except the kafoora (multitudinous unbeliever/ingrate).<sup>22</sup>

ذَٰلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا ۖ وَهَلْ  
تُجْزَىٰ إِلَّا الْكَفُورُ ﴿١٨﴾

18. And We made between them and [between] the

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَىٰ الَّتِي

<sup>14</sup> The particle “ما” is “إسم أو أداة شرط” = conditional noun/particle; or “ما” = “إسم موصول” = connective noun meaning that which. See الدر المنصون، لـ احمد الحلب وإعراب القرآن، لمحمود صافي.

<sup>15</sup> That is the mountains.

<sup>16</sup> That is these pots are so huge in size that they are fixed on their stand-on supports.

<sup>17</sup> For lack of a better term I chose a “she-moving-creature” for “دابة,” as a simple “she-creature” (alone) will not do, because a “rock” is a “she-creature” but it does not have apparent motility.

<sup>18</sup> The word “المنسأة” = “العصا التي ينسأ بها أي يدفع بها” that is to push-on-with-staff, i.e. the staff used to aid in pushing or proceeding along one's way.

<sup>19</sup> See the Lexicon attached to this Translation regarding the various meanings of the preposition “عن.”

<sup>20</sup> The word “Arim” is a name of a dam in a valley in Yaman, which was bored and the water broke loose, drowning all surroundings. See القرطبي.

<sup>21</sup> That is penalized them.

<sup>22</sup> The word “كفور” is masculine noun, denying Allah's multiple favors, i.e. he is a multitudinous unbeliever/ingrate.

villages<sup>w</sup> which<sup>u</sup> We blessed in it<sup>w</sup> villages<sup>w</sup> apparent;<sup>w23</sup> and *qaddarna*<sup>24</sup> (*We standardized/measured*) in it<sup>w</sup> the tread (*journey*); let-tread (*journey*) you<sup>z</sup> in it<sup>w</sup> nights<sup>w</sup> and days *aa'meneena* (*self-safety-securers*).

بَرَكْنَا فِيهَا فَمَرَىٰ ظَهْرَهُ وَقَدَرْنَا فِيهَا السَّيْرَ سِيرُوا فِيهَا لَيَالِيًا وَيَوْمًا آمِنِينَ ﴿١٨﴾

19. Then they<sup>z</sup> said: our Lord (*let-make*) afar between our travels; and *dhalamo*<sup>25</sup> (*they<sup>z</sup> wronged*) themselves;<sup>w</sup> so We made them *abadeeth* (*instructive-lores*) and We tore them every tear; verily in *tha'leka* (*afar-that-it/that*)<sup>x</sup> surely (*are*) *Aya'ten*<sup>w</sup> (*miracle/signs-/proofs*) for every *ssabbaren* (*ever/stout patience-endurer*), *shakoron* (*iterative thanker*).

فَقَالُوا رَبَّنَا بَعْدَ بَيْنِ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَقْنَاهُمْ كُلَّ مُمَزَّقٍ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿١٩﴾

20. And *Laqad* (*verily, already and affirmatively*) *ssaddaqa* (*affirmed as credible*) on them Ibliso (*Satan*) his presumption; so *ettaba'ao* (*they<sup>z</sup> closely-followed*) him except a team of the believers.

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ ﴿٢٠﴾

21. And [was] not for him over them of an authority; except to know [*We*] who<sup>a</sup> [*he*] believes by the Here-after<sup>w</sup> of whom<sup>a</sup> he (*is*) of it<sup>w</sup> in doubt; and your<sup>t</sup> Lord (*is*) over everything *hafeedhon*<sup>26</sup> (*iterative keeper-up*).

وَمَا كَانَ لَهُ عَلَيْهِم مِّن سُلْطَانٍ إِلَّا لِنَعْلَمَ مَنْ يُّؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيزٌ ﴿٢١﴾

22. Let-say [*you*<sup>s</sup>]: let-invoke you<sup>z</sup> whom<sup>r</sup> claimed you<sup>c</sup> of lesser than/without Allah; not possess they<sup>z</sup> a *methgala* (*weigh/burden/equipoise*) (*of*) a *dharraten*<sup>w</sup> (*small ant/atom/mote*)<sup>w</sup> in the Heavens<sup>w</sup> and not in the Earth;<sup>w</sup> and not for them in it<sup>w</sup> both of a *sherken* (*associating partnership with Allah/polytheism*); and not for Him of them of *dha'beeren* (*iterative backer/supporter*).

قُلْ أَدْعُوا الَّذِينَ زَعَمْتُمْ مِّن دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِن شِرْكٍ وَمَا لَهُ مِنْ ظَهِيرٍ ﴿٢٢﴾

23. And not benefits<sup>w</sup> the intercession<sup>w</sup> *enda* (*by munificence of/by Rule of*) Him except for whomever [*He*] allowed for him; until if/when *fuzze'a* (*had been removed the dread*) a'n (*off*) their hearts they<sup>z</sup> said: what your<sup>n</sup> Lord said. Said they<sup>z</sup>: the right, and He (*is*) The *Aa'leyyo* (*High beyond description*), The *Ka'beero*<sup>x</sup> (*Big beyond comparison/comprehension, Predates/Antedates all things*).

وَلَا تَنفَعُ الشَّفَعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ. حَتَّىٰ إِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ ﴿٢٣﴾

<sup>23</sup> The word “ظاهرة” is a *qualifier* for *villages*. And *villages* are *plural feminine noun*. Hence, the *qualifier* for a *feminine noun* must be likewise. But “*apparent*” is an *adjective*. Clearly all adjectives in English do *not* lend themselves for plurality. So the word “*all*” is *parenthetically prefixed* to *make up for such a shortage*.

<sup>24</sup> The distance between one village and the next en route is “*matched*” in the sense that when a traveler *marches* from a village in the *morning* by *noon* he is in the next. Or from *noon* to *sunset* in the next.

<sup>25</sup> See the *Lexicon* attached to this *Translation* for “ظالم”=“فاعل الظلم”=“*injustice-doer*” and “ظلم”=“*wronged*.”

<sup>26</sup> The word “حفيظ” is rooted in “حفظ”=“*kept-up*” not just “*kept, or maintained,*” or even “*guarded.*” *Merriam Webster's Dictionary* puts “*keep up*” as: “*to stay even (as in acts of strength, endurance, or speed)* (although he was small he could keep up with the larger boys in sports).” (*Emphasis is added*).

24. Let-say [*you*<sup>s</sup>]: who<sup>a</sup> provides you<sup>b</sup> from the Heavens<sup>w</sup> and the Earth;<sup>w</sup> let-say [*you*<sup>s</sup>]: Allah and verily we or *eyyakum*<sup>27</sup> (indeed including you<sup>b</sup>) surely (are) on a *buda* (divine-guidance) or in a misguidance manifester. قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَوَاتِ وَالْأَرْضِ قُلِ اللَّهُ وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلَالٍ مُّبِينٍ ﴿٢٤﴾
25. Let-say [*you*<sup>s</sup>]: neither (to be) questioned you<sup>z</sup> a'n (regarding) what *ajramna*<sup>28</sup> (crime-committed we) and nor [*we*] (are to be) questioned a'n what you<sup>z</sup> work. قُلْ لَا تُسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا نُسْأَلُ عَمَّا نَعْمَلُونَ ﴿٢٥﴾
26. Let-say [*you*<sup>s</sup>]: gathers between us our Lord; afterwards [He] opens<sup>29</sup> between us by the right; and He (is) The *Fattabo* (iterative Opener)<sup>30</sup> The Omniscient. قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ ﴿٢٦﴾
27. Let-say [*you*<sup>s</sup>]: let-show me you<sup>z</sup> whom<sup>r</sup> you<sup>z</sup> attached by Him partners; not-at-all;<sup>31</sup> rather He (is) Allah The Mighty The *Hakeemo*<sup>32</sup> (infinite *hekmal*)<sup>33</sup> Possessor). قُلْ أَرُونِي الَّذِينَ أَلْحَقْتُمْ بِهِ شُرَكَاءَ ۚ كَلَّا بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾
28. And not We sent you<sup>s</sup> except *ka'fatan*<sup>34</sup> (sufficient and necessary-universal-ever-altogether-gatherer/absolute restrainer from unbelief) for the mankind a *basheeran*<sup>35</sup> (iterative teller of pleasant tidings) and *natheeran* (iterative warner); [and,] but most the mankind not know. وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٨﴾
29. And they<sup>z</sup> say: when (is) this, the promise, *en* (if) you<sup>c</sup> [were] *ssa'dequeena* (always truth enforcers). وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٢٩﴾
30. Let-say [*you*<sup>s</sup>]: for you<sup>b</sup> (is) an appointment day; neither *tasta'akherona*<sup>36</sup> (slacken/ tarry you<sup>r</sup>) a'n (off) it<sup>x</sup> an hour<sup>w</sup> and nor *tasta'qdemona* (affirmably advance you<sup>r</sup>). قُلْ لَّكُمْ مِيعَادُ يَوْمٍ لَا تَسْتَعِجُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ ﴿٣٠﴾
31. And said who<sup>r</sup> unbelieved they:<sup>z</sup> we never believe by this [The] Qur'aan; and nor by which<sup>x</sup> (is) between its<sup>x</sup> both hands<sup>w37</sup> and if<sup>38</sup> [*you*<sup>s</sup>] see *edh* (when/while) the *dha'lemonoona*<sup>39</sup> (injustice-doers) (are made) وَقَالَ الَّذِينَ كَفَرُوا لَنُؤْمِنَ بِهَٰذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ تَرَىٰ إِذْ الظَّالِمُونَ مَوْقُوفُونَ

<sup>27</sup> The word “إِنِّي،” = “أداة تأكيد لضمير منصوب” = an article of intensity for an objective pronoun.

<sup>28</sup> The word “أَجْرَمْنَا” is made up of two parts: (1) “أَجْرَمَ” and (2) the “نَا” = the speakers’ pronoun for a plural. However, part (1) “أَجْرَمْنَا” is a past tense for which there is no English correspondent verb. Hence, the closest approximation to that is: “crime committed,” which slightly different than the original text.

<sup>29</sup> The phrase “يَفْتَحُ بَيْنَنَا” means “rules or decides between us.” See *الراغب*.

<sup>30</sup> The word “Opener” here means the “Ruler,” the “Decider,” the “Determiner.”

<sup>31</sup> The word “كَلَّا” is an article of negation particularized for deterrence and prevention.

<sup>32</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

<sup>33</sup> 4502 See the *Lexicon* attached to this Translation regarding the various meanings of the preposition “عَنْ.”

<sup>34</sup> The word “كَافَّةً” = *ka'fatan* is the intensive form of *كاف* = جامع in *كافة* is for intensity, like it's in *علامة*. See *اللسان*.

<sup>35</sup> See the *Lexicon* attached to this Translation for *bashashara/youbashsharo/mubasherona* = مُبَشِّرٌ / مُبَشِّرَةٌ.

<sup>36</sup> See the *Lexicon* attached to this Translation for the effect of the letter *س* when added to a word.

<sup>37</sup> The phrase “between its both hands” is a lofty Arabic tongue expression meaning: before it.

<sup>38</sup> The particle “لَوْ” since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a “لَوْ” amounts to “if” or “when.” See *مغني اللبيب، ابن هشام*.

<sup>39</sup> The “ظالمون” = “the injustice-doers,” as “الظلم” = “injustice.”



standers *enda* (at/by Rule of) their Lord, returns some (of) them to some the say; say they<sup>z</sup> who<sup>r</sup> *istodh'efo*<sup>40</sup> (they<sup>z</sup> had been deemed weaklings) for whom<sup>r</sup> *istakbaro* (they<sup>z</sup> affirmed their<sup>n</sup> prideful haughtiness) *lawla* (had it not been for) you<sup>f</sup> surely we (would have) been believers.

عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَى  
بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ  
اسْتَضَعُّوْا لِلَّذِينَ اسْتَكْبَرُوْا لَوْلَا  
اَنْتُمْ لَكُنَّا مُؤْمِنِيْنَ ﴿٣١﴾

32. Said who<sup>r</sup> *istakbaro*<sup>41</sup> (they<sup>z</sup> affirmed their<sup>n</sup> prideful haughtiness) for whom<sup>r</sup> *istodh'efo* (they<sup>z</sup> had been deemed weaklings):<sup>42</sup> have we repelled you<sup>b</sup> a'n (off) the *buda* (divine-guidance), after *edh* (when/since) [it<sup>x</sup>] came (to) you;<sup>b</sup> rather you<sup>c</sup> were criminals.

قَالَ الَّذِينَ اسْتَكْبَرُوْا لِلَّذِينَ  
اسْتَضَعُّوْا اَنْحَنُ صَدَدْنٰكُمْ عَنِ  
الْهُدٰى بَعْدَ اِذْ جَاَكُمْ بَلْ كُنْتُمْ  
تَجْرِمِيْنَ ﴿٣٢﴾

33. And said who<sup>r</sup> *istodh'efo*<sup>43</sup> (they<sup>z</sup> had been deemed weaklings) for whom<sup>r</sup> *istakbaro*<sup>44</sup> (they<sup>z</sup> affirmed their<sup>n</sup> prideful haughtiness): rather the night's and the *naba're* (between sunrise and sunset) machination, *edh* (while) you<sup>z</sup> command us that [we] unbelieve by Allah and [that] [we] make for Him compeers; and they<sup>z</sup> concealed the regret<sup>w</sup> *lamma* (when/whence) they<sup>z</sup> saw the torment; and We made the shackles in the necks<sup>w</sup> (of) whom<sup>r</sup> unbelieved they;<sup>z</sup> are they<sup>z</sup> (to be) requited except what they<sup>z</sup> were working.

وَقَالَ الَّذِينَ اسْتَضَعُّوْا لِلَّذِينَ  
اسْتَكْبَرُوْا بَلْ مَكْرُ الْاَيْلِ وَالنَّهَارِ  
اِذْ تَاْمُرُوْنَ اَنْ نَّكْفُرَ بِاللّٰهِ وَنَجْعَلَ  
لَهُۥ اَنْدَادًا وَّاَسْرُوْا التَّدَاۤمَةَ لَمَّا رَاُوْا  
الْعَذَابَ وَجَعَلْنَا الْاَغْلَلَ فِيْ  
اَعْنَاقِ الَّذِينَ كَفَرُوْا هَلْ يُجَزَوْنَ اِلَّا  
مَا كَانُوْا يَعْمَلُوْنَ ﴿٣٣﴾

34. And not We sent in a village<sup>w</sup> of *na'theeren* (iterative warner) except said its<sup>w</sup> *mutrafooha* (they who were luxuriated): verily we, by what you<sup>c</sup> (had been) sent by [it<sup>x</sup>], (are) unbelievers.

وَمَا اَرْسَلْنَا فِيْ قَرْيَةٍ مِّنْ نَّذِيْرٍ اِلَّا  
قَالَ مُتَرَفُوْهَا اِنَّا بِمَا اُرْسِلْتُمْ بِهِۦ  
كَافِرُوْنَ ﴿٣٤﴾

35. And they<sup>z</sup> said: we (are) more (in) possessions and children and not we surely (are) *mu'aththabeena*<sup>46</sup> (they who are: to be/being tormented).

وَقَالُوْا نَحْنُ اَكْثَرُ اَمْوَالًا وَّاَوْلَادًا  
وَمَا نَحْنُ بِمُعَذَّبِيْنَ ﴿٣٥﴾

36. Let-say [you<sup>s</sup>]: verily my Lord *yabsotto* (swells/expands) [He] the *rez'qa*<sup>x</sup> (provision/victuals for sustenance)<sup>x</sup> for whom<sup>r</sup> [He] wills and [He] straitens; [and,] but most (of) the mankind know not.

قُلْ اِنْ رَّبِّيْ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَاءُ  
وَيَقْدِرُ وَلٰكِنْ اَكْثَرُ النَّاسِ لَا يَعْلَمُوْنَ ﴿٣٦﴾

37. And not your<sup>n</sup> possessions and nor your<sup>n</sup> children surely which<sup>u</sup> near you<sup>b</sup> *enda* (by munificence of/by Rule of) Us a nigh,<sup>w</sup> except whom<sup>p</sup> [be] believed and [be] worked righteously; then those for them the

وَمَا اَمْوَالُكُمْ وَّلَا اَوْلَدُكُمْ بِالَّتِي  
نُفَرِّقُكُمْ عَنْدَنَا زُلْفٰى اِلَّا مِّنْ اٰمَنٍ  
وَعَمِلَ صٰلِحًا فَاُولٰٓئِكَ لَهُمْ جَزَآءٌ

<sup>40</sup> See the *Lexicon* attached to this Translation for the effect of the letter **س** when added to a word..

<sup>41</sup> See the *Lexicon* attached to this Translation for the effect of the letter **س** when added to a word..

<sup>42</sup> Ibid.

<sup>43</sup> Ibid.

<sup>44</sup> See the *Lexicon* attached to this Translation for the effect of the letter **س** when added to a word..

<sup>45</sup> This [that] is a virtual conjunction for the antecedent "that," preceding "[we] believe," in this *Ayah*. See اعراب

القرآن، لمحمود صافي. As if to say: that [we] believe by Allah and that [we] make for Him compeers.

<sup>46</sup> The word "mu'aththabeen" is masculine, plural objective noun meaning they that were tormented.

double requital by what they<sup>z</sup> worked and they (are) in the chambers<sup>w</sup> *aa'menona* (self-safety-securers).

أَصْبَحَ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ  
ءَامِنُونَ ﴿٣٧﴾

38. And who<sup>r</sup> they<sup>z</sup> endeavor<sup>47</sup> in Our *Aya'te*<sup>w</sup> (miracles-/signs/proofs) mutually bafflers those (are) in the torment *muhdharoon*<sup>48</sup> (those that are made present predeterminedly vis-à-vis time and place).

وَالَّذِينَ يَسْعَوْنَ فِي آيَاتِنَا مُعْجِزِينَ  
أُولَئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴿٣٨﴾

39. Let-say [you]<sup>s</sup>: verily my Lord *yabsotto* (swells/expands) [He] the *rezga* (provision/victuals for sustenance/rain) for whom<sup>p</sup> [He] wills of His *eba'de* (worshippers-/submitters/slaves) and [He] straitens for him; and what you<sup>c</sup> expended of a thing then He replaces it<sup>x</sup> and He (is) *kbayro* (choicer/superior/worthier) (of) the *ra'zeqeena* (giver of: provision/victuals for sustenance/rain).

قُلْ إِنْ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ  
مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا أَنْفَقْتُمْ  
مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ  
الرَّزَاقِينَ ﴿٣٩﴾

40. And day [He] throngs them together, afterwards [He] says for the angels: are these *eyyakum*<sup>49</sup> (indeed particularizing you<sup>b</sup>) they<sup>z</sup> were worshipping.

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ  
أَهَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ ﴿٤٠﴾

41. Said they:<sup>z</sup> *subhana*<sup>50</sup> (hallowedly and marvelously we deem You<sup>g</sup> transcending all defects and we solemnly stand in awe and utmost consecration of) You;<sup>g</sup> You<sup>s</sup> (are) our *Wa'leyyo* (Guardian/Ally) of lesser than/without them; rather worshipping they<sup>z</sup> were the Jinn, most (of) them by them believers.

قَالُوا سُبْحَانَكَ أَنْتَ وَلِيُّنَا مِنْ  
دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ  
أَكْثَرَهُمْ بِهِمْ مُؤْمِنُونَ ﴿٤١﴾

42. So today, not possess some (of) you<sup>b</sup> for some a benefit and nor a harm; and [We] say for whom<sup>r</sup> *dhalama*<sup>51</sup> (wronged) they:<sup>z</sup> let-taste you<sup>z</sup> The Fire's<sup>w</sup> torment which<sup>u</sup> you<sup>c</sup> were by [it]<sup>w52</sup> denying you.<sup>z</sup>

فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَفْعًا  
وَلَا ضَرًّا وَقَوْلُ الَّذِينَ ظَلَمُوا ذُوقُوا  
عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ﴿٤٢﴾

43. And if (to be/being) recited<sup>w</sup> on them Our *Ayat*<sup>w</sup> (*Qur'aanic statements*) manifesters<sup>w</sup> said they:<sup>z</sup> not this except a man [he] wants to repel you<sup>b</sup> *amma* (regarding) what [were] worshipping your<sup>n</sup> fathers; and they<sup>z</sup> said not this except an *ufkon*<sup>x</sup> (slandorous-fabrication-/specious concoction)<sup>x</sup> *mustaran* (craftily fabricated lie for

وَإِذَا تُنْشَىٰ عَلَيْهِمْ آيَاتُنَا يَنْتَبِهَا قَالُوا مَا  
هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ  
عَمَّا كَانُوا يَعْبُدُ آبَاءَكُمْ وَقَالُوا مَا  
هَذَا إِلَّا إِفْكٌ مُفْتَرًى وَقَالَ الَّذِينَ

<sup>47</sup> See footnote 6 above regarding "سعى".

<sup>48</sup> The word "*muhdharoon*" is plural of "*muhdhar*," masculine, singular objective noun meaning: made present. However, such plural sense almost always despite their wish to be present.

<sup>49</sup> The word "إِيَّاكُمْ" in "إِيَّاكُمْ" = "إداة توكيد لضمير منصوب" = an article of intensity for an objective pronoun.

<sup>50</sup> The word "*subhanaka*" = "سبحانك" has no English equivalent. Wherever this word, or its grammatical inflections (such as "سبحان" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness. So, we can render "*subhanaka*" = "سبحانك" concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah.

<sup>51</sup> See the Lexicon attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged."

<sup>52</sup> The pronoun particle "هـ" in "بها" is in the feminine as it refers to the "النار" = fire, in Arabic a feminine gender. This is in contrast to a "به" in some other *Ayah*, (S32:20) where the reference is to the torment, in Arabic a masculine gender.

fraudulent end); and said who<sup>r</sup> unbelieved they<sup>z</sup> for the right<sup>x</sup> lamma (when/whence) [i<sup>x</sup>] came<sup>x</sup> (to) them: en (not) this except a magic manifester.

كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿١٣﴾

44. And not atabna (We accorded/gave) them of books they<sup>z</sup> study it;<sup>w</sup> and not We sent to them before you<sup>g</sup> of na'theeren (iterative warner).

وَمَا آتَيْنَاهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ ﴿١٤﴾

45. And they<sup>z</sup> denied who<sup>r</sup> of before them; and not reached they<sup>z</sup> a tenth (of) what atabna (We accorded-/gave) them; so they<sup>z</sup> denied My messengers; so how [was] [My] nakeeren<sup>53</sup> (demur/reproof/spurning).

وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَغُوا مِعْشَارَ مَا آتَيْنَاهُمْ فَكَذَّبُوا رُسُلِي فَكَيْفَ كَانَ نَكِيرِ ﴿١٥﴾

46. Let-say [you<sup>s</sup>]: verily only [I] exhort<sup>54</sup> you<sup>b</sup> by a one-she:<sup>y</sup> that taqumo<sup>55</sup> (you<sup>z</sup> up-to-fulfill) for Allah doubly and singly;<sup>56</sup> afterwards you<sup>z</sup> rethink; not by your<sup>n</sup> companion of a jennaten (insanity/stroke of Jinn);<sup>w</sup> en (not) he (is) except na'theeren (iterative warner) for you<sup>b</sup> between both hands<sup>w57</sup> (of) a torment severe.

﴿١٦﴾ قُلْ إِنَّمَا أَعْطِيكُمْ يُوحَدٌ أَنْ تَقُومُوا لِلَّهِ مِثْلَى وَفَرْدَى ثُمَّ تَنْفَكُرُوا مَا بِصَاحِبِكُمْ مِنْ حِجَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ﴿١٦﴾

47. Let-say [you<sup>s</sup>]: not [I] asked you<sup>c</sup> of a remuneration<sup>x</sup> so it<sup>x</sup> (is) for you;<sup>b</sup> en (not) my remuneration<sup>x</sup> except on Allah; and He (is) over everything Witnesser-/Testifier.

﴿١٧﴾ قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجَرَى إِلَّا عَلَى اللَّهِ وَهُوَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿١٧﴾

48. Let-say [you<sup>s</sup>]: verily my Lord casts by the right, an Aallamo (Ever/Stout Knower) (of) the invisibles.

﴿١٨﴾ قُلْ إِنْ رَبِّي يَقْذِفُ بِالْحَقِّ عَلَمٌ الْغُيُوبِ ﴿١٨﴾

49. Let-say [you<sup>s</sup>]: came<sup>x58</sup> the right,<sup>x</sup> and not initiates the falsehood<sup>x</sup> and not [i<sup>x</sup>] repeats.<sup>59</sup>

﴿١٩﴾ قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِيُ الْبَاطِلُ وَمَا يُعِيدُ ﴿١٩﴾

50. Let-say [you<sup>s</sup>]: en (if) I strayed, then verily only [I] stray on my-self;<sup>w</sup> and en ihtadayto (found and accepted the divine-guidance I) then (that is) by what reveals<sup>60</sup> to me my Lord; verily He (is) Sa'meon (Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer) near.

﴿٢٠﴾ قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَى نَفْسِي وَإِنْ أَهْتَدَيْتُ فِيمَا يُوحَىٰ إِلَيَّ رَبِّي إِنَّهُ سَمِيعٌ قَرِيبٌ ﴿٢٠﴾

<sup>53</sup> The speaker's pronoun "ي" in "نكير," by Arabic (linguistic) Rule, is omitted, for "التخفيف," = "alleviation, lightening" or Ayat's end harmony (rhyme). See إعراب القرآن، لمحمود صافي

<sup>54</sup> The word "أَعْطِيكُمْ" rooted in "عَظَّ" = "exhorted" or "admonished," and "موعظة," could mean: exhortation or admonition.

<sup>55</sup> The word "تَقُومُوا" = "up" = "get up or rise" (in the intransitive sense, and "stand" = "تَقُومُوا" in the sense of "maintain," "sustain," or "uphold."

<sup>56</sup> That is when pondering about Allah then the best way is with another one person only or in solitude.

<sup>57</sup> The expression "between both hands" is an Arabic tongue expression meaning ahead of or before.

<sup>58</sup> Qur'aan commentators say that the word "الحق" = "right" here means the Qur'aan, the revelation from Allah.

<sup>59</sup> The Arabic tongue expression "neither it initiates nor it repeats," in this case "the untruth," means it perished.

<sup>60</sup> The word "يُوحَى" is rooted in "وَحَى أَوْ أَوْحَى" which denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And "الوحي" is fire or king. See اللسان.



51. And if<sup>61</sup> [you<sup>s</sup>] see *edh* (when/while) they<sup>z</sup> dreaded; so no *fan'ta*<sup>62</sup> (escape) and (are) taken they<sup>z</sup> from a near place.

وَلَوْ تَرَىٰ إِذْ فَرَغُوا فَلَا قُوَّةَ  
وَأُخِذُوا مِنْ مَّكَانٍ قَرِيبٍ ﴿٥١﴾

52. And they<sup>z</sup> said: we believed by it<sup>x</sup> and wherefrom for them the *tana'wiso*<sup>63</sup> (grasping/attainment of faith) from a far place.

وَقَالُوا ءَامَنَّا بِهِ ۖ وَإِنَّا لَهُمْ  
الْتِنَاوُشُ مِنْ مَّكَانٍ بَعِيدٍ ﴿٥٢﴾

53. And *qad* (already and affirmatively) unbelieved they<sup>z</sup> by it<sup>x</sup> of before and cast they<sup>z</sup> by the invisible from afar place.

وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ وَيَقْذِفُونَ  
بِالْغَيْبِ مِنْ مَّكَانٍ بَعِيدٍ ﴿٥٣﴾

54. And (*had been*) interposed between them and [between] what they<sup>z</sup> wish; just-as (*had been*) done by their *ashya'ae* (resemblers/likes) of before; verily they were in a doubt suspect.<sup>64</sup>

وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا  
فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ ۚ إِنَّهُمْ كَانُوا  
فِي شَكٍّ مُرِيبٍ ﴿٥٤﴾

آياتها  
45  
Ayah

سُورَةُ فَطْرٍ

Surato Fatiren

ترتيبها  
35  
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. The praise (*iz*) for Allah, *Fa'tte're* (innately-perfect-Originator) (*of*) the Heavens<sup>w</sup> and the Earth;<sup>w</sup> Maker [*He*] (*of*) the angels messengers, wings' possessors, double and triple [and] quadruple; [*He*] augments in the creation whatever<sup>1</sup> [*He*] wills; verily Allah over everything (*iz*) Omnipotent.

أَلْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ  
جَاعِلِ الْمَلَكِئَةِ رُسُلًا ۖ أُولَٰئِكَ أَجْنَحُهُ  
مَنْحَىٰ ۖ وَتِلْكَ أَرْبَعٌ زُرِيدٌ فِي الْخَلْقِ ۖ مَا  
يَشَاءُ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

2. Whatever opens Allah for the mankind of a mercy<sup>w</sup> so no withholder for it;<sup>w</sup> and whatever [*He*] withholds so no sender for it<sup>x</sup> from after Him; and He (*iz*) The Mighty The *Hakeemo*<sup>2</sup> (infinite *bekmah*<sup>3</sup> Possessor).

مَا يَفْصَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا  
مُمْسِكَ لَهَا ۖ وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ  
مِنْ بَعْدِهِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢﴾

<sup>61</sup> The particle “لو” since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a “لو” amounts to “if” or “when.” See مغني اللبيب، ابن هشام.

<sup>62</sup> The word “فوت” has no English equivalent and there is no short phrase to express it. As “فوت” has two meanings: (1) space between two fingers, (2) a distance just more than can be covered by a weapon aimed at a target, hence the target cannot be reached. So, here since they are the target they do not have the “فوت,” i.e. the distance just more than what is aimed at them so they get missed. Thus, for lack of a better word I chose *fan'ta* (escape), escape is really “إفلات، أو نجاة.” Yes it gives the general meaning but does not depict the exact/desired description. And The Qur'aan is very exact and highly descriptive.

<sup>63</sup> That is how could they obtain faith now that they are in the Hereafter, not possible to go back to the world.

<sup>64</sup> The word “مریب” here is “نعت” = “adjective,” hence “suspect.” See إعراب القرآن، محمود صافي. Also the word “suspect” could fit for a noun or an adjective. +

<sup>1</sup> The particle “ما” is “إسم أو أداة شرط” = conditional noun/particle; or “ما” = “اسم موصول” = connective noun meaning that which. See الدر المنصون، لـ أحمد الحلب and إعراب القرآن، محمود صافي.

<sup>2</sup> See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

<sup>3</sup> See the Lexicon attached to this Translation for “bekma.”

3. O, you the mankind let-remember you<sup>z</sup> Allah's boon<sup>w4</sup> on you;<sup>b</sup> is of a creator other than Allah, [He] provides you<sup>b</sup> from the Heavens<sup>w</sup> and the Earth;<sup>w</sup> no *elaha* (deity) except Him; then wherefrom<sup>5</sup> *to'afakona*<sup>6</sup> (you:<sup>z</sup> to be off-right dissuaded/ speciously concoct).  
يَتَأْتِيهَا النَّاسُ أَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَلْقٍ غَيْرَ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَاذْكُرُوا تَوْفِيقُكُمْ ﴿٣﴾
4. And *en* (if) they<sup>z</sup> deny you<sup>g</sup> then *qad* (already and affirmatively) (had been) denied-she<sup>y</sup> messengers<sup>x</sup> of before you;<sup>g</sup> and to Allah (is to be) returned the matters.  
وَأِنْ يَكْذِبُوا فَقَدْ كَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٤﴾
5. O, you the mankind: verily Allah's promise (is) right; so let not assuredly beguile<sup>w</sup> you<sup>b</sup> the life<sup>w</sup> (of) the world<sup>w</sup> and nor assuredly beguiles<sup>x</sup> you<sup>b</sup> by Allah the *gharoore*<sup>x</sup> (beguiler<sup>x</sup>).  
بَيِّنَاتٍ لِّلنَّاسِ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُمُ بِاللَّهِ الْغُرُورُ ﴿٥﴾
6. Verily the Satan (is) for you<sup>b</sup> a foe;<sup>7</sup> so *ittakethobho*<sup>8</sup> (let-you<sup>z</sup> take and make him) a foe; verily only [he] invites his party to be they<sup>z</sup> of companions (of) the *Sa'ere*<sup>w</sup> (intensely kindling Fire).<sup>w</sup>  
إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ ﴿٦﴾
7. Who<sup>r</sup> they<sup>z</sup> unbelieved, for them (is) a severe torment; and who<sup>r</sup> they<sup>z</sup> believed and worked the righteous-works<sup>w</sup> they<sup>z</sup> for them (is) a forgiveness<sup>w</sup> and a remuneration big.  
الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿٧﴾
8. Is then who<sup>p</sup> (had been) adorned for him his ill-work so [he] saw it<sup>x</sup> *hasanan* (ultimate meritorious deed); so verily Allah misguides whom<sup>p</sup> [He] wills and [He] *yahdey* (divinely-guides) whom<sup>p</sup> [He] wills; so let not [you<sup>s</sup>] enervate/undo your<sup>t</sup> self<sup>w</sup> on them *hasraten*<sup>w9</sup> (ardent contritions);<sup>w10</sup> verily Allah (is) Omniscient by what *yass'na'o* (carefully-craft) they.<sup>z</sup>  
أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَتٌ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ ﴿٨﴾
9. And Allah, Who<sup>r</sup> [He] sent the winds<sup>w</sup> so [it<sup>w</sup>] stirs the *saba'ban*<sup>11</sup> (gliding-clouds); then We drove it<sup>x</sup> to a *mayye'ten* (dead/ dying) *bala'den* (region/ country a settlement) so We quickened by<sup>12</sup> it<sup>x</sup> the land<sup>w</sup> after its<sup>w</sup> death;  
وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُبْرِئُ سَحَابًا مَسْفُتَةً إِلَىٰ بَلَدٍ مِّمَّتٍ فَأَحْيَيْنَا بِهِ

4 See the *Lexicon* attached to this Translation for "ne'amah" ("boon").

5 The word "أَنَّى" is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

6 The word "تَوْفِيقُونَ" = you are dissuaded to divert to an improper path away from the right, you get persuaded by specious concoction.

7 The word "عَدُوٌّ" could be (1) singular and (2) plural as well as (3) "multitudinous foe," see *اللسان* and *الهادي*.

8 The word "اتَّخَذَ" from "الِاتَّخَاذُ" which is "إِفْتَعَالٌ" for "الِاتَّخَاذُ" as stated in *لسان العرب*; therefore, "اتَّخَذَ" is always taking and making some thing of what was taken. Thus, it is not just the mere taking.

9 The word "حَسْرَةٌ" is "أَشَدُّ النَّدَمِ," see *التاج*. Thus we qualify the word "contrition" by ardent to indicate such strength of contrition.

10 The word "حَسْرَةٌ" is "أَشَدُّ النَّدَمِ," see *التاج*. Thus "contrition" is qualified by ardent to indicate such intensity.

11 The word "سحابٌ," versus "غيمٌ," is that the "سحابٌ هو ينسحب" i.e. glides itself or the wind pulls or pushes it and make it move. And it's plural of a "سحابية." Whereas the "غيمٌ" appears stationary. *أنظر اللسان*.

12 The particle "بِ" in "بِهِ" commands fourteen different meanings, among them "the causality," as indicated

like *tha'leka* (*afar-that-it/that*)<sup>x</sup> the resurrection.

الْأَرْضَ بَعْدَ مَوْتِهَا كَذَلِكَ النُّشُورُ ﴿١٠﴾

10. Whoever [*he*] [*was*] wanting the prestige, so for Allah (*is*) the prestige together; to Him ascends the *ka'lim* (*plural of word/sentence*) the good and the works the righteous elevates it;<sup>x</sup> and who<sup>r</sup> they<sup>z</sup> machinate the *sayye'aa'te*<sup>w</sup> (*demeritorious-deeds*)<sup>w</sup> for them (*is*) a severe torment and machination (*of*) those it<sup>x</sup> (*becomes*) worthless.

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يُبَوِّرُ

﴿١٠﴾

11. And Allah created you<sup>b</sup> of *tora'ben* (*crushed sand*); afterwards of a *nutfa'ten* (*sperm-drop*);<sup>w</sup> afterwards [*He*] made you<sup>b</sup> pairs; and not bears-she<sup>y</sup> of a female and not *tadba'o* (*she<sup>y</sup> births/delivers<sup>y</sup>*) except by His knowledge; and not (*to be*) long-lived of a (*made to be*) long-ager<sup>x</sup> and nor (*to be*) decreased of his age except in a book; verily *tha'leka* (*afar-that-it/that*)<sup>x</sup> (*is*) on Allah easy.

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقِصُ مِنْ عُمُرٍ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١١﴾

12. And not level/even the two seas; this (*is*) *adhbon*<sup>13</sup> (*palatably-good*), strongly *foraton*<sup>14</sup> (*palatably-good*) whole-some (*is*) its<sup>x</sup> drink; and this (*is*) salty *ujajon*<sup>15</sup> (*strongly salty-bitter-hot*); and from each you<sup>z</sup> eat fresh meat and *tastakhrejona* (*affirmably extract you<sup>z</sup>*) ornament you<sup>z</sup> wear it;<sup>w</sup> and [*you*] see the *folka*<sup>x</sup> (*ship/ships*)<sup>x</sup> in it<sup>x</sup> plowers to *tabtagbo* (*earnestly-quest you<sup>z</sup>*) from His munificence, and *la'alla* (*craving currently unavailable deed that, perhaps*) you<sup>b</sup> thank you.<sup>z</sup>

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ وَمِنْ كُلٍّ تَأْكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ فِيهِ مَوَازِيرَ لِنَبَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾

13. [*He*] transpierces the night in the *naha're* (*between sunrise and sunset*) and [*He*] transpierces the *naha'ra* in the night and [*He*] subjugated the sun<sup>w</sup> and the moon<sup>x</sup> each runs to *ajalen*<sup>16</sup> (*term-limit*) *musamma*<sup>17</sup> (*that which is known and named*); *tha'lekum* (*collective-afar-that*)<sup>x18</sup> Allah your<sup>n</sup> Lord, for Him (*is*) the proprietorship; and whom<sup>r</sup> you<sup>z</sup> invoke of lesser than/without Him they<sup>z</sup> possess not of a *qettmeeren*<sup>19</sup> (*date-stone's pellicle*).

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُسَمًّى ذَلِكَ كُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ ﴿١٣﴾

here by "by." See معني اللبيب. Refer to the attached list of References.

<sup>13</sup> The word "عذب" means *palatably good*. See اللسان

<sup>14</sup> The word "فرات" means *strongly palatably-good*. See اللسان

<sup>15</sup> The word "أجاج" means *salty*, and *strongly salty-bitter-hot*. For definition of "أجاج" see الراغب و اللسان

<sup>16</sup> The word "الأجل" means *term-limit*, see اللسان

<sup>17</sup> The word "musamma" is *masculine, singular, subjective noun*, meaning *that which is known and named*.

<sup>18</sup> This "thalekum" = "ذلكم" is a *masculine plural demonstrative pronoun* for addressing the addressees, not available in English.

<sup>19</sup> This is an example of *paucity* to indicate *littleness* to *nothingness* of the matter in reference.



14. En (if) you<sup>z</sup> invoke them they<sup>z</sup> hear not your<sup>n</sup> invocation; and if they<sup>z</sup> heard not *estajaba* (favorably-responded) they<sup>z</sup> for you;<sup>b</sup> and 'The *Qeyamatey*'s<sup>w</sup> (Judgment's) Day they<sup>z</sup> disclaim by your<sup>n</sup> partnership (of them as deities) and not *youna'bbeo* ([he] informs by piece-of-significant-and-availing-news) you<sup>g</sup> like a Proficient. إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَمَةِ يَكْفُرُونَ بَشِرِكِكُمْ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ ﴿١٤﴾
15. O, you the mankind: you<sup>f</sup> (are) the poor<sup>20</sup> to Allah and Allah, He (is) The Rich The *Hameedo*<sup>21</sup> (multitudinously praised, multitudinous praiser He). يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٥﴾
16. En (if) [He] wills [He] undoes you<sup>z</sup> and [He] comes by a new creation. إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٦﴾
17. And not *tha'leka* (afar-that-it/that)<sup>x</sup> (is) on Allah surely mighty/impracticable. وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿١٧﴾
18. And not *ta'zero* (ill-burdens/sins/offends) a *wa'zeyrah* (she-ill-burden-bearer/she-sinner/she-offender) another's *wezra* (an ill-burden/sin/offense);<sup>22</sup> and en (if) invokes-/calls<sup>23</sup> *muthgalaton* (a made encumbered-she) to her burden not (to be) burdened of it<sup>x</sup> a thing, while albeit [was] (of) kin; verily only [you<sup>s</sup>] warn whom<sup>r</sup> *yakhsha* (reverently fear) they<sup>z</sup> their Lord by the invisible and *aqamo* (they<sup>z</sup> upped-to-fulfill all prescribed obligations of) the Prayer<sup>w</sup> they<sup>z</sup>; and whoever *tazakka*<sup>24</sup> (he who iteratively purified/exculpated and befitted/suited himself), then verily only *yatazakka* (he iteratively exculpates and befits/suits) for himself;<sup>w</sup> and to Allah (is) the destiny. وَلَا نَزِرٌ وَازِرَةٌ وَزِرٌ آخَرٌ وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يَحْمِلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ وَمَنْ تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ ۚ وَإِلَى اللَّهِ الْمَصِيرُ ﴿١٨﴾
19. And not level/even the blind and the *baseero* (sharp seer). وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ﴿١٩﴾
20. And nor the darknesses<sup>w</sup> and nor the illumination.<sup>x</sup> وَلَا الظُّلُمَاتُ وَلَا النُّورُ ﴿٢٠﴾
21. And not the shade and not the *haroor*<sup>25</sup> (sun-heat). وَلَا الظِّلُّ وَلَا الْحَرُورُ ﴿٢١﴾
22. And not level/even the quicks and the dead; verily Allah (makes to) hear whom<sup>r</sup> [He] wills and not you<sup>s</sup> surely (maker to) hear whom<sup>p</sup> (are) in the graves. وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ ۚ إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ ۚ وَمَا أَنتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ ﴿٢٢﴾

<sup>20</sup> The word "فقير" versus the "مسكين" see the Lexicon attached to this Translation for the distinction.

<sup>21</sup> See the Lexicon attached to this Translation for this word "Hameed"= "حميد" linguistically means: (1) multitudinous praised and (2) multitudinous praiser.

<sup>22</sup> The word "وزر"= *we'zr* means: heavy: burden/sin/offense. Translated parenthetically here as "heavy: burden/sin/offense" as it is a heavy: burden which impedes, unless properly handled. It is potentially a sin or an offense for a "وزير"= *vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others. Thus, I chose to further qualify "burden" by the word "ill" as such qualification really and truly best approximate the seriousness of such a burden in reference. See اللسان.

<sup>23</sup> The word "تدع" is present tense of "دعا" having many meanings, i.e.: ناداه و صاح به=دعا صاحبه invoked/called him. See الهادي.

<sup>24</sup> The word "تزكى" is, and Allah is knowinger, [he] had exculpated and befitted/suited himself. See التفاسير واللسان.

<sup>25</sup> The word "haroor" has several meanings: (1) the hot winds (day or night); (2) sun-heat; (3) permanent heat.

23. En (not) you<sup>s</sup> (are) except na'theeron (iterative warner).

إِنَّ أَنْتَ إِلَّا نَذِيرٌ ﴿٢٣﴾

24. Verily We sent you<sup>g</sup> by the right, *basheeran*<sup>26</sup> (iterative teller of pleasant tiding) and na'theeron (iterative warner); and en (not) of an Ummaten<sup>w</sup> (people/community)<sup>w</sup> except (is) secluded/dedicated<sup>27</sup> in it<sup>w</sup> na'theeron (iterative warner).

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا  
وَأَنَّ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٢٤﴾

25. And en (if) they<sup>z</sup> deny you<sup>g</sup> then *qad* (already and affirmatively) denied they<sup>z</sup> whom<sup>r</sup> of before them, came-she<sup>y28</sup> (to) them their messengers<sup>x</sup> by the evidences-she<sup>y</sup> and by the writs and by the book the illuminator.

وَأَن يَكْذِبُواكَ فَتَدَّ كَذِبَ الَّذِينَ مِنْ  
قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ  
وَبِالزُّبُرِ وَبِالْكِتَابِ الْمُنِيرِ ﴿٢٥﴾

26. Afterwards I took whom<sup>r</sup> unbelieved they<sup>z</sup>; then how [was] *nakee're*<sup>29</sup> ([My] demur/reproof/spurning).

ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَ  
نَكِيرِي ﴿٢٦﴾

27. Have [you<sup>s</sup>] not seen that Allah descended from the Heaven<sup>w</sup> water;<sup>x</sup> so *akbraja* (emerged/produced) We by it<sup>x</sup> *thamara'ten*<sup>w</sup> (yields/crops)<sup>w</sup> different its<sup>w</sup> hues; and of the mountains *judadon*<sup>30</sup> (streaks-/path) white and red, different its<sup>w</sup> hues, and *gharabeebo*<sup>31</sup> (intensely) black.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً  
فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا  
وَمِنَ الْجِبَالِ جُدَدٌ بَيَضٌ وَحُمْرٌ  
مُخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ ﴿٢٧﴾

28. And of the mankind and the *dawabbe*<sup>w</sup> (she-moving creatures) and the *an'aame*<sup>w</sup> (cattle/camels/goats/and sheep)<sup>w</sup> different (are) its<sup>x</sup> colors; like *tha'leka* (afar-that-it/that),<sup>x</sup> verily only *yakhsha* (reverentially fear) Allah of His *eba'de* (worshippers/submitters/slaves) the *ulama* (erudites/scholars); verily Allah (is) Mighty *Ghafooron* (iterative Forgiver).

وَمِنَ النَّاسِ وَالْدَّوَابِّ وَالْأَنْعَامِ  
مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى  
اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ  
عَزِيزٌ غَفُورٌ ﴿٢٨﴾

29. Verily who<sup>r</sup> they<sup>z</sup> recite Allah's Book and *aqamo* (they<sup>z</sup> upped-to-fulfill all prescribed obligations of) the Prayer<sup>w</sup> they<sup>z</sup> and they<sup>z</sup> expended of what We provided them secretly and overtly<sup>w</sup> they<sup>z</sup> hope (for) a trade never [it<sup>w</sup>] *taboor* (becomes worthless).

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ  
وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِنْ  
رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ  
تِجَارَةً لَّنْ تَبُورَ ﴿٢٩﴾

<sup>26</sup> The word "mubashsheran" is masculine, singular, subjective noun, meaning proclaimer of good tiding, with no English equivalent.

<sup>27</sup> The word "خلا" has multiple meanings, among them as in this case, "الاقتصر عليه" i.e. "dedicated." See اللسان والهادي و محيط المحيط.

<sup>28</sup> The reason for feminizing "come," making it "come-she<sup>y</sup>," because the messengers is a broken plural, hence its referent verb should be feminized according to Arabic Grammar.

<sup>29</sup> The speaker's pronoun "ي" in "نكير" by Arabic (linguistic) Rule, is omitted, for "التخفيف" = "alleviation, lightening" or Ayat's end harmony (rhyme). See اعراب القرآن، لمحمود صافي

<sup>30</sup> The word "جُدَدٌ" means streaks and paths.

<sup>31</sup> The word "غرابيب" is plural for "غريب" which means intensely or strongly black. Hence, the phrase "غرابيب سود" means intensely black.

30. To fulfill<sup>32</sup> them [He] their remunerations and [He] augments them of His munificence; verily He, (is) *Ghaforon* (iterative Forgive) *Shakooron* (iterative Thanker).

لِيُوفِّيَهُمْ أَجُورَهُمْ وَيَزِيدَهُمْ مِنْ فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ ﴿٣٠﴾

31. And which<sup>x</sup> We revealed to you<sup>g</sup> of The Book, it<sup>x</sup> (is) the right, *musaddeqan* (accepter as true) for what (is) between its<sup>x</sup> both hands;<sup>w33</sup> verily Allah by His *eba'de* (worshippers/submitters/slaves) (is) surely Proficient *Baseeron* (keenly: Seer/Omniscient).

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ ﴿٣١﴾

32. Afterwards We bequeathed The Book (to) whom<sup>r</sup> *isstafa*<sup>34</sup> (had superlatively and exclusively selected) We of Our *eba'de* (worshippers/submitters/slaves); so of them a *dha'lemon* (injustice-doer) for himself<sup>w</sup> and of them a *muqtassid*<sup>35</sup> (occasional lapses/not constant in being dutiful) and of them a precedent in the *khayrate*<sup>w</sup> (desirable-traits of worthiness and goodness)<sup>w</sup> by Allah's leave; *tha'leka* (afar-that-it/that)<sup>x</sup> (is) the munificence the big.

ثُمَّ أَوْحَيْنَا إِلَى الَّذِينَ آتَيْنَا الْأَمْثِلِينَ مَنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ إِذْنُ اللَّهِ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣٢﴾

33. *Adnen's* (Eden's) paradises<sup>w</sup>/gardens<sup>w</sup> they<sup>z</sup> enter it,<sup>w</sup> (to be) adorned they<sup>z</sup> in it<sup>w</sup> of bracelets of gold and pearls and their *labaso*<sup>36</sup> (wear/inner-clothes/garments) in it<sup>w</sup> (are) silk.

جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٣٣﴾

34. And they<sup>z</sup> said: the praise (is) for Allah; Who undid the *hazanan*<sup>37</sup> (permanent sadness) a'n (off) us; verily our Lord surely (is) *Ghafooron* (iterative Forgive) *shakooron* (iterative thanker).

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٤﴾

<sup>32</sup> The word "يُوفِّي" in "يُوفِّيهِمْ" from "الوفاء," = "التمام," meaning gathering the last component of any obligation to make it a whole. Thus, "يُوفِّي" means endeavor and gather the last part of an obligation to fulfill it.

<sup>33</sup> The expression "between its both hands" is a lofty Arabic tongue expression meaning before it.

<sup>34</sup> See the Lexicon to this Translation for elaboration and some specific examples. The word "اصطفى" means: selected the best from among other similars. The word is a transitive verb by (a) itself or (b) with the prepositional letter "على." In the case of (a) it could include more than a single element. In the case of (b) "الإصطفاء" is for superlative selection (i.e. taken the best of the bests) for: a mission, preference, or bestowment of a privilege over the entity subject of "الإصطفاء." In the case of (b) the subject of "إصطفاء" is exclusive, either because of the make-up or one or more characteristics for such exclusivity.

<sup>35</sup> The word "muqtassid" = "مقتصد" has several meanings, but in this context Qur'aan commentators are not in complete agreement as to the exact meaning. (1) Some maintain that they are fulfillers of their invocation while at sea; (2) others say: they continue to be steadfast in their obedience to Allah; (3) and still some others say: outwardly (by their tongues) they maintain their belief in Allah, but at the same time they hide unbelief, i.e. they are hypocrites. See الفرطبي. However, linguistically, the word "muqtassid" = "مقتصد" means he who lives according to his means, i.e. surely not extravagant but closer to frugality or mostly "economical." So, likewise in his worship he tends to be "economical." I believe the "hypocrites" are not among those called "muqtassid" = "مقتصد" as in this Ayah, Allah considers the "muqtassid" = "مقتصد" as among His ebad (bondspeople) whom He "superlatively and exclusively selected" and bequeathed them the Book.

<sup>36</sup> See the Lexicon attached to this Translation for this rather multi meaning word. But one rather important aspect of it is: "لباس" = the inner clothing, which comes in direct contact with the bare skin. But figuratively it means much more, including the "garments."

<sup>37</sup> There is *hazan* = حزن with *fa'tha* on the ح = permanent-sadness; and *huznon* = حزن with *dhammah* on the ح = sadness of limited duration. See the Lexicon attached to this Translation for more elaborations.



35. Who [He] ensconced us the eternity's-home<sup>w</sup> of His munificence, not touches/betides us in it<sup>w</sup> a fatigue and nor touches/betides us in it<sup>w</sup> an exhaustion.

الَّذِي أَلٰمَنَّا دَارَ الْمَقَامَةِ مِنْ فَضْلِهِ  
لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا  
لُغُوبٌ ﴿٣٥﴾

36. And who<sup>r</sup> unbelieved they<sup>z</sup> for them Hell's<sup>w</sup> fire,<sup>w</sup> neither (to be) judged on them so they<sup>z</sup> die and nor (to be) lightened a'n (off) them of its<sup>w</sup> torment; like *tha'leka* (afar-that-it/that)<sup>x</sup> We requite every *kafooren*<sup>38</sup> (multitudinous unbeliever/ingrate).

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا  
يُفْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ  
عَنَّهُمْ مِنْ عَذَابِهَا كَذَٰلِكَ نَجْزِي  
كُلَّ كَافٍ ﴿٣٦﴾

37. And they mutually *yasttarekha* (vehemently cry for help) they<sup>z</sup> in it:<sup>w</sup> our Lord let-exit us [You<sup>s</sup>], we work righteously, other than which<sup>x</sup> we were working; have [and] not [We] aged you;<sup>b</sup> not reminisces in it<sup>x</sup> who<sup>p</sup> [he] reminisced; and came (to) you<sup>b</sup> the *na'theero* (iterative warner); so let-taste you<sup>z</sup> so not for the *dha'lemeena* (injustice-doers of *na'sseeren* (iterative succorer)).

وَهُمْ يَصْطَرِحُونَ فِيهَا رَبَّنَا أَخْرِجْنَا  
نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا  
نَعْمَلُ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ  
فِيهِ مَنْ تَذَكَّرُ وَجَاءَكُمُ النَّذِيرُ  
فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَّصِيرٍ ﴿٣٧﴾

38. Verily Allah, knower (of) the Heavens<sup>w</sup> and the Earth's<sup>w</sup> invisible; verily He, (is) Omniscient by the chests' possession.

إِنَّ اللَّهَ عَلِيمُ غَيْبِ السَّمٰوٰتِ  
وَالْأَرْضِ إِنَّهُ عَلِيمُ بِذَاتِ  
الصُّدُورِ ﴿٣٨﴾

39. He Who made you<sup>z</sup> *kbala'ef*<sup>39</sup> (iterative successors) in the Earth;<sup>w</sup> so whoever [he] unbelieved then on him (is) his unbelief; and not augments the unbelievers their unbelief *enda* (with/at/by Rule of) their Lord except an abhorrence and not augment the unbelievers their unbelief except a loss.

هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ  
فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَلَا يَزِيدُ  
الْكَافِرِينَ كُفْرُهُمْ عِندَ رَبِّهِمْ إِلَّا مَقْتًا  
وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا  
﴿٣٩﴾

40. Let-say [you<sup>s</sup>]: have seen you<sup>z</sup> your<sup>n</sup> partners, whom<sup>r</sup> you<sup>z</sup> invoke of lesser than/without Allah; let-show me you<sup>z</sup> what created they<sup>z</sup> of the Earth;<sup>w</sup> or for them a *sherkon* (partnership with Allah) in the Heavens;<sup>w</sup> or We gave them a book<sup>x</sup> then they (are) on an evidence<sup>w</sup> of it;<sup>x</sup> rather *en* (not) promise the *dha'le-moona* (injustice-doers) some of them (to) some except beguilement.

قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ يَدْعُونَ مِنْ  
دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ  
الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمٰوٰتِ أَمْ  
ءَاتَيْنَهُمُ كِتَابًا فَهُمْ عَلَىٰ بَيِّنَةٍ مِنْهُ  
بَلْ إِنَّ يَعِدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا  
إِلَٰغًا عُرُودًا ﴿٤٠﴾

41. Verily Allah holds the Heavens<sup>w</sup> and the Earth<sup>w</sup> an (not) *taʒola*<sup>40</sup> (both deviate/cease); and *la'en* (indeed if) *ʒalata* (both deviated/ceased) not holds them both

إِنَّ اللَّهَ يُمْسِكُ السَّمٰوٰتِ  
وَالْأَرْضَ أَنْ تَزُولَا وَلَئِنْ زَالَا  
إِنْ

<sup>38</sup> The word “كَافِرٌ” is masculine noun, denying Allah's multiple favors, i.e. he is a multitudinous unbeliever/ingrate.

<sup>39</sup> The word “خَلَائِفٌ” = plural for “خَالَفٌ” which is a masculine, while “خُلَفَاءُ” is the plural of “خَلِيفَةٌ”

<sup>40</sup> The word “زَالَ” could mean deviate or cease to be. That is to say they all stay moving within their orbits.

of anyone of after Him; verily He [was] Forbearer  
*Ghaforan (iterative Forgiver).*

أَمْسَكْهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ  
حَلِيمًا عَفُورًا ﴿٤١﴾

42. And *aqsamō* (they<sup>z</sup> oathed) by Allah their *jahda* (ultimate) oaths, *la'en* (if indeed) came (to) them *na'theeron* (iterative warner) surely assuredly<sup>41</sup> they<sup>z</sup> be *ahda* (more divinely-guided) than *ebda*<sup>w</sup> (one<sup>w</sup>) (of) the *Ummame*<sup>w</sup> (nations/peoples);<sup>w</sup> so *lamma* (when/whence) came (to) them *na'theeron* (iterative warner), not augmented them [that/he] except an aversion.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ  
جَاءَهُمْ نَذِيرٌ لَيَكُونُنَّ أَهْدَىٰ مِنْ  
إِحْدَى الْأُمَمِ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَّا  
زَادَهُمْ إِلَّا نُفُورًا ﴿٤٢﴾

43. *Istekbaran* (affirmable standing haughtily above submission) in the Earth<sup>w</sup> and the misdeed's machination; and not *ya'hego* (befalls besiegingly) the machination the misdeed except by its<sup>x</sup> folks;<sup>w</sup> so they<sup>z</sup> do wait except the [firsts'] dispensation;<sup>w</sup> so never [you<sup>s</sup>] find for Allah's dispensation<sup>w</sup> a substitution<sup>x</sup> and never [you<sup>s</sup>] find for Allah's dispensation a transfer.

أَسْتَكْبَرُوا فِي الْأَرْضِ وَمَكْرُ السَّيِّئِ  
وَلَا يَحِيقُ الْمَكْرُ السَّيِّئِ إِلَّا بِأَهْلِهِ  
فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ  
فَلَنْ يَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَنْ يَجِدَ  
لِسُنَّتِ اللَّهِ تَحْوِيلًا ﴿٤٣﴾

44. Have not treaded they<sup>z</sup> in the land<sup>w</sup> then looked they<sup>z</sup> how [was] consequence<sup>w</sup> (of) whom<sup>r</sup> of before them; and they<sup>z</sup> were harder than them strength;<sup>w</sup> and was not Allah to enfeeble Him of a thing in the Heavens<sup>w</sup> and nor in the Earth;<sup>w</sup> verily He was Omniscient, Omnipotent.

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ  
كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَكَانُوا أَشَدَّ  
مِنْهُمْ قُوَّةً وَمَا كَانَتْ لِلَّهِ لِيُعْجِزَهُ مِنْ  
شَيْءٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ  
إِنَّهُ كَانَ عَلِيمًا قَدِيرًا ﴿٤٤﴾

45. And had/if Allah *you'aakbetha*<sup>42</sup> (retributively-punishes) [He] the mankind by what earned they<sup>z</sup> [He] (would have) not left on its<sup>w</sup> back of a *dabba'ten*<sup>w43</sup> (she-moving-creature), [and] but [He] delays them, to *ajalen*<sup>44</sup> (term-limit) *musamma*<sup>45</sup> (that which is known and named); then if came their *ajalo* (term-limit); then verily Allah [was] by His *eba'de* (worshippers/submitters/slaves) *Baseeran* (keenly: Seer/Omniscient).

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا  
كَسَبُوا مَا تَرَكَ عَلَى  
ظَهْرِهَا مِنْ دَابَّةٍ وَلَكِنْ  
يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا  
جَاءَ أَجَلُهُمْ فَإِنَّ اللَّهَ كَانَ  
بِعِبَادِهِ بَصِيرًا ﴿٤٥﴾

<sup>41</sup> The "ل" in "لَيَكُونُنَّ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly".

<sup>42</sup> The word "يُؤَاخِذُ" in "يُؤَاخِذُهُمْ" means retributively-punishes, certainly not "blames," as what some might presume. See اللسان. In the *Ayah*: "had Allah retributively-punished the people by their injustice, [He] (would have) not left over it (the Earth) of a she-moving-creature" (S16:61) is a positive proof of this fact, i.e. that "أَخَذَ" is retributively-punished.

<sup>43</sup> For lack of a better term I chose a "she-moving-creature" for "دَابَّةٌ," as a simple "she-creature" (alone) will not do, because a "rock" is a "she-creature" but it does not have apparent motility.

<sup>44</sup> The word "الأجل" means term-limit, see اللسان.

<sup>45</sup> The word "musamma" is masculine, singular, subjective noun, meaning that which is known and named. +

آياتها  
83  
Ayahسُورَةُ يٰسِينَ  
Surat Yaseenترتيبها  
36  
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. Yaseen.<sup>1</sup> يس (١)
2. By<sup>2</sup> The Qur'aan<sup>x</sup> The Hakeeme<sup>3</sup> (infinite bekma<sup>4</sup> Possessor). وَالْقُرْآنِ الْحَكِيمِ (٢)
3. Verily you<sup>8</sup> surely (are) of the mursaleena (sent-messengers). إِنَّكَ لَمِنَ الْمُرْسَلِينَ (٣)
4. On Sseratten (single and specific Path) straight. عَلَى صِرَاطٍ مُسْتَقِيمٍ (٤)
5. A descending<sup>5</sup> (of/caused by) The Mighty Ar-Raheeme (multitudinous mercy Giver). نَزِيلَ الْعَزِيزِ الرَّحِيمِ (٥)
6. To warn [you<sup>s</sup>] a people not (had been) warned their fathers; so they (are) neglecters. لِنُنْذِرَ قَوْمًا مَّا أُنْذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ (٦)
7. Laqad (verily, already and affirmatively) righted the say on most (of) them, so they believe not. لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ (٧)
8. Verily We made in their necks<sup>w</sup> shackles, so it<sup>w</sup> (being) to the chins; so they (are) muqmaboona (ones whose heads are forcefully bent backward so that they cannot look forward or down). إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ (٨)
9. And We made of between their hands<sup>w6</sup> a dam and of their rears a dam; so We overlaid them, so they discern/sight not. وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ (٩)
10. And equal on them whether warned them you<sup>h</sup> or [you<sup>s</sup>] warned them not, not believe they.<sup>z</sup> وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ (١٠)
11. Verily only [you<sup>s</sup>] warn whom<sup>p</sup> ettaba'a ([he] closely-followed) the Thekra (Qur'aan) and khasbeyya ([he] reverently-feared) Ar-Rahaman by the invisible; so إِنَّمَا تُنْذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ فَلَئِنَّ

<sup>1</sup> See the *Lexicon* attached to this *Translation* for some commentary on this.

<sup>2</sup> In Arabic the letter “و” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “by.” Therefore, since this *Ayah* begins by making an oath by the name of “القرآن,” so we start with the word “by” and not “و” as “و” will *not* suffice the meaning.

<sup>3</sup> See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم.”

<sup>4</sup> See the *Lexicon* attached to this *Translation* for “bekma.”

<sup>5</sup> The word “تنزيل” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array. See التاج.

<sup>6</sup> The expression “between their hands” is a lofty Arabic tongue expression meaning: in from of them.



*bashsher*<sup>7</sup> (let-tell pleasant tidings) [you<sup>s</sup>] (to) him by forgiveness<sup>w</sup> and a remuneration-*kareemen*<sup>8</sup> (bounteous, ennobling and of many uses/effects).

بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١١﴾

12. Verily We quicken the dead and We write what they<sup>z</sup> advanced and their effects/footprints;<sup>9</sup> and every-thing *abssaynabo*<sup>10</sup> (We comprehensively reckoned it<sup>x</sup>) in a principal manifest.

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٢﴾

13. And let-strike [you<sup>s</sup>] for them a parable/example, the village<sup>w</sup> companions *edh* (when/since) came (to) it<sup>w</sup> the *mursaloona* (sent-messengers).

وَأَضْرِبْ لَهُم مَّثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾

14. *Edh* (when/since) We sent to them two, then they<sup>z</sup> denied them both, so we corroborated by a third; then they<sup>z</sup> said: verily we (are) to you<sup>b</sup> *mursaloona* (sent-messengers).

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم مُّرْسَلُونَ ﴿١٤﴾

15. Said they:<sup>z</sup> not you<sup>c</sup> except human like us; and not descended *Ar-Rahman* of a thing; *en* (not) you<sup>f</sup> (are) except lying.

قَالُوا مَا أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَا أَنزَلَ الرَّحْمَنُ مِن شَيْءٍ إِن أَنتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾

16. Said they:<sup>z</sup> our Lord knows, verily we (are) to you<sup>b</sup> surely *mursaloona* (sent-messengers).

قَالُوا رَبَّنَا يَعْلَمُ إِنَّا إِلَيْكُم لَمُرْسَلُونَ ﴿١٦﴾

17. And not on us except the announcement the manifest.

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٧﴾

18. They<sup>z</sup> said: verily we omened by you,<sup>b</sup> *la'en* (indeed if) not desisted you<sup>z</sup> surely assuredly<sup>11</sup> we stone<sup>12</sup> you<sup>b</sup> and surely assuredly touch/betides you<sup>b</sup> from us a painful torment.

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجِمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾

19. Said they:<sup>z</sup> your<sup>n</sup> omen (is) with you,<sup>b</sup> is *en*<sup>13</sup> (if/when) (had been) reminded you<sup>c14</sup> rather you<sup>f</sup> (are) people prodigals/exceeders.<sup>15</sup>

قَالُوا طَائِفُكُمْ مَّعَكُمْ أَيْنَ ذُكِّرْتُمْ بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٩﴾

<sup>7</sup> See the Lexicon attached to this Translation for *bashshara/youbashsharo/mubasher* = بُشِّرَ / يُبَشِّرُ / مُبَشِّرٌ.

<sup>8</sup> The word "*kareem*" = كَرِيم is a subjective, singular, masculine noun. It has no exact English equivalent, as explained at length in the Lexicon attached to this Translation. Summarily it means bounty-giver ennobler.

<sup>9</sup> The word "الأثر" is specifically meant to be "footsteps," to the mosques to perform the payers. See القرطبي.

<sup>10</sup> The word "أحصى" is comprehensively reckoned, i.e. accounted for from all aspects, not the simple enumeration. See البصائر.

<sup>11</sup> The "ل" in "لنرجمنكم" and "لنمسنكم" are a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed in both cases by "assuredly".

<sup>12</sup> The word "ترجم" in "نرجمنكم" is the derivative of "رجم", which has many meanings: (1) stoned, i.e. struck with a stone, (2) cursed, (3) used abusive language of any kind, (4) left (someone) alone, i.e. left off, (5) banished, (6) surmised, (7) killed.

<sup>13</sup> For the expression "أئن", *Emam al-Qurtobey*, rather noted Qur'aan commentator, lists nine reading renditions of "أئن", each is slightly different than the other.

<sup>14</sup> That is whenever you are reminded you are reminded, your omen is always with you.

<sup>15</sup> The word "مُسْرِفُونَ" translated as "exceeders" here in the sense of immoderate in giving, saying or doing. In =

20. And came from the city's<sup>w</sup> uttermost a man striding;<sup>16</sup> said [he]: O, my people *ettabe'ao* (let-closely-follow) you<sup>z</sup> the *mursaleena* (sent-messengers). ﴿٢٠﴾
21. *Ettabe'o* (let-closely-follow you<sup>z</sup>) whom<sup>p</sup> not asks you<sup>b</sup> [he] a remuneration while they (are) *muhtadoona*<sup>17</sup> (they who found and accepted the divine-guidance). ﴿٢١﴾
22. And what (is) for me not worship [I] Whom *fattara* (had innately-perfectly-originated) me [He] and to Him you<sup>z</sup> (are to be) returned. ﴿٢٢﴾
23. *A'attakbetho*<sup>18</sup> (do [I] take and presume) of lesser than-/without Him *aaleba'tan* (deities); en (if) *Ar-Rahman* wants me by a *dburren* (persistent distress) not enriches-/sufficed<sup>19</sup> *a'n* (off) me their intercession<sup>w</sup> a thing and nor they<sup>z</sup> rescue [me].<sup>20</sup> ﴿٢٣﴾
24. Verily I then surely in a misguidance manifester. ﴿٢٤﴾
25. Verily I believed by your<sup>n</sup> Lord, so let-hear [me]<sup>21</sup> you.<sup>z</sup> ﴿٢٥﴾
26. (Had been) said: let-enter [you<sup>s</sup>] the Paradise;<sup>w</sup> said [he]: *yalayta* (O, for a longing) my people know. ﴿٢٦﴾
27. By what forgave me, my Lord and [He] made me of the *mukrameena* (they who are hospitality accorded and honor bestowed). ﴿٢٧﴾
28. And not We descended on his people of after him of soldiers from the Heaven<sup>w</sup> and We were not *munzeleena*<sup>22</sup> (Causers of the descending). ﴿٢٨﴾

= this, case the addressees were "exceeders" in their stubbornness vis-à-vis the facts or the truth as presented by their messengers. Also, "مُسْرِفُونَ" means according to التاج unbelievers. I could not find this meaning for "مُسْرِف" as unbeliever except in a single not a main entry in التاج.

<sup>16</sup> The word "سعى" has several meanings, depending on the context: (1) "بمعنى عدا دون الشد" i.e. strode = walking with long steps, especially in a hasty or vigorous way, as in this context; (2) "بمعنى مشى أو مضى" i.e. treaded = walk on, over, or along; (3) "عمل باجتهاد" = endeavored, i.e. he made conscientious or concerted effort toward an end; (4) "بمعنى قصد" intentionally treaded. When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الأم". See اللسان, and Refer to the attached list of References.

<sup>17</sup> See the Lexicon attached to this Translation for "muhtadee" and its plural "muhtadoon" / "muhtadeen."

<sup>18</sup> The word "اتخذ" from "الإتخاذ" which is "إفتعال" for "الاتخاذ" as stated in لسان العرب; therefore, "اتخذ" is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

<sup>19</sup> The word "تغني" has double meanings: (1) enriches, (2) suffices. But "enriches" includes suffice and not vice versa. As "enriches" makes rich or richer, makes fuller, more meaningful, or more rewarding whereas "suffices" meets the present needs of a specific task. Hence "enriches" is superior.

<sup>20</sup> The letter "ن" in "ينقذون" by Arabic (linguistic) Rule, is called "نون الوقاية أو العمداء، حيث لا يستغنى عنها" which precedes the speaker's pronoun "ي". The speaker's pronoun "ي" in "ينقذون" is omitted, for "التخفيف" = "alleviation, lightening" or Ayat's end harmony (rhyme). See أعراب القرآن، لمحمود صافي

<sup>21</sup> Ibid, only regarding اسمعون.

<sup>22</sup> The word "munzeleen" is plural, masculine subjective noun, meaning the causers of the descending. Hence "munzeleen" has no English equivalent. Descenders = ones that descend, give a different meaning.

29. *En (not) was it<sup>w</sup> except a shriek-she<sup>y</sup> a one-she<sup>y</sup> then edba (suddenly/whereas) they (are) kha'medona (stills/quiets).* إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ ﴿٢٩﴾
30. *Alas, hasratan<sup>n23</sup> (ardent contrition)<sup>w</sup> over the eba'de (worshippers/submitters/slaves) not ya'atee<sup>x</sup> (approaches/comes to)<sup>x</sup> them of a messenger except they<sup>z</sup> were by him yastab'zeona (they<sup>z</sup> are: affirmably-jesting/jesting).* يَحْزَنَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٠﴾
31. *Have not they<sup>z</sup> seen how-many<sup>24</sup> We perished before them of the generations; verily they, to them not return.* أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾
32. *And en (not) all lamma<sup>25</sup> (but/except) together laday<sup>26</sup> (directly and possessively from) Us mubdharoona<sup>27</sup> (those that are made present predeterminedly vis-à-vis time and place).* وَلِئِنْ كُلُّ لَمَّا جَمِعَ لَدَيْنَا مُحْضَرُونَ ﴿٣٢﴾
33. *And an Aya'ton<sup>w</sup> (miracle/sign/proof) for them (is) the dead-she<sup>y</sup> [the] land<sup>w</sup> We quickened it<sup>w</sup> and akhrajna (We emerged/produced) from it<sup>w</sup> grains<sup>x</sup> so of it<sup>x</sup> they<sup>z</sup> eat.* وَأَيُّهُمُ الْأَرْضُ أَلَمِيتُهُ أَحْيَيْتَهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾
34. *And We made in it<sup>w</sup> gardens<sup>w</sup> of date-palms<sup>w</sup> and grapes and fajjarna (We caused to gush) in it<sup>w</sup> of the wells.<sup>w</sup>* وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّن نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٤﴾
35. *To eat they<sup>z</sup> of its<sup>x</sup> thama're<sup>x</sup> (trees/plant crops/fruits)<sup>x</sup> and what worked their hands,<sup>w</sup> do then not they<sup>z</sup> thank.* لِيَأْكُلُوا مِن ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾
36. *Subhana<sup>28</sup> (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Who [He] created the pairs,<sup>29</sup> all of it<sup>w</sup> of what the Earth<sup>w</sup> sprouts<sup>w</sup> and of their selves<sup>w</sup> and of what not they<sup>z</sup> know.* سُبْحَنَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُثْبِتُ الْأَرْضُ وَمِنْ أَنفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾

<sup>23</sup> The word “حسرة” is “أشدُّ الندم,” see التاج. So we qualify the word “contrition” by ardent to indicate such intensity of contrition.

<sup>24</sup> The word “كم” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long.”

<sup>25</sup> The particle “لَمَّا” has many functions, among them as an exhaustive particle, i.e.: restriction; so “but” here in its sense of exception. See القرطبي ومغني اللبيب.

<sup>26</sup> The word “لَدُنْ” is closer than “عند” as you can say: “عندي مال و المال ليس بقبضتك الآن,” thus, “لَدُنْ” which closer spatially and more specific. So, “directly and possessively from” (Us) seems to indicate such closeness. See اللسان.

<sup>27</sup> The word “mubdharoon” is plural of “mubdhar,” masculine, singular objective noun meaning: made present. However, such plural sense almost always despite their wish to be present.

<sup>28</sup> The word “subhana”= “سبحان” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سبحانه” or “سبحانك”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render “subhana”= “سبحان” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

<sup>29</sup> The word “زوج” in “زوجين” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen), (5) hue (color). And quite relevant to the word “زوج” is its plural: (1) “أزواج,” which could also mean: (2) similars, i.e. the look-likes. ), (3) hues. See اللسان.



37. And an *Aya'ton*<sup>w</sup> (miracle/sign/proof) for them (is) the night<sup>x</sup> We slough of it<sup>x</sup> the *naba'ra* (between sunrise and sunset); then *edha* (suddenly/whereas) they (are) *mudblemoo* (they that have darkness in them or who have lapsed in darkness).  
وَأَيَّاهُ لَهُمْ أَلَيْلٌ نَّسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ ﴿٣٧﴾
38. And the sun<sup>w</sup> runs<sup>w</sup> for a *mustagarren* (permanent-abode/ultimate realization) for it;<sup>w</sup> *tha'leka* (afar-that-it-/that)<sup>x</sup> (is) a fating (of) The Mighty The Omniscient.  
وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾
39. And the moon<sup>x</sup> We fated it<sup>x</sup> zodiacs until [*il*]<sup>x</sup> returned like the *orjoona* (shrivelled date-palm stalk) the old.  
وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾
40. Neither the sun<sup>w</sup> befitting for it<sup>w</sup> to overtake the moon<sup>x</sup> and nor the night (is) the *naba're* (between sunrise and sunset) foregoer; and each (is) in an orbit swimming they.<sup>z</sup>  
لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا أَلَيْلٌ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾
41. And an *Aya'ton*<sup>w</sup> (miracle/sign/proof) for them (is) (that) surely We carried their progeny<sup>w</sup> in the *folke*<sup>x</sup> (ship)<sup>x</sup> the laden.  
وَأَيَّاهُ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِّ الْمَشْحُونِ ﴿٤١﴾
42. And We created for them of its<sup>x</sup> similar what they<sup>z</sup> ride.  
وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ ﴿٤٢﴾
43. And *en* (if) [We] will [We] drown them, then neither a cry for them and nor (are to be) rescued they.<sup>z</sup>  
وَلِنْ نَّشَأْ نَعْرِقَهُمْ فَلَا صَرَخَ لَهُمْ وَلَا هُمْ يُنْقَذُونَ ﴿٤٣﴾
44. Except a mercy<sup>w</sup> from Us and a *mata'an*<sup>30</sup> (resource for a transitory worldly delight) to a while.  
إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٤٤﴾
45. And if (being/had-been) said for them: *ettaqo* (let-you<sup>z</sup> reverently-guard not to displease) what (is) between your hands<sup>w31</sup> and what (is) behind you<sup>b</sup> *la'all* (craving currently unavailable deed that/perhaps) you<sup>b</sup> *torbamona*<sup>32</sup> (to be mercy-given you<sup>z</sup>).  
وَإِذَا قِيلَ لَهُمْ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾
46. And not *ta'tey*<sup>w</sup> (descend/come)<sup>w</sup> them of an *Aya'ten*<sup>w</sup> (miracle/sign/proof) of their Lord's *Aya'te*<sup>w</sup> (plural for *Aya'ten*<sup>w</sup>) except they<sup>z</sup> were a'n (regarding) it<sup>w</sup> shunners.  
وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤٦﴾
47. And if (being/had-been) said for them: let-expend  
وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ

<sup>30</sup> The word “مَتَاع”=“mata'an” is rooted in the word “مَتَعَ” = “matta'a” with many meanings, among them: resources of transitory worldly delight. See the *Lexicon* attached to this Translation for elaboration.

<sup>31</sup> The lofty say “between your hands” is an Arabic tongue expression, meaning: before you, or in front of you.

<sup>32</sup> The word “رَحْمَةً” = “mercy” in Arabic “رَحْمَةً” is unlike its English equivalent, in that “رَحْمَةً” can be conjugated into verbs of the past, present, future, active, passive, etc. As in this case, it is constructed in the future-passive for the masculine plural. There is no way to exactly render this in English *per se*. So the closest is to possibly say: “perhaps you<sup>z</sup> torbamona (be given-mercy) you<sup>z</sup>” thus introducing the idea of “giving-mercy” which the Arabic text does not really say *per se*. The Arabic says, as if to say: perhaps you are being mercied,” which cannot be said in correct English, as there is no such word as “mercied.”

you<sup>z</sup> of what provided you<sup>b</sup> Allah, said who<sup>r</sup> unbelieved they<sup>z</sup> to whom<sup>r</sup> they<sup>z</sup> believed: *a'nutt'emo* (do we: give to ingest/feed) whom<sup>p</sup> if/had<sup>33</sup> wills/willed Allah *att'ama* (gave to ingest/feed) him; *en* (not) you<sup>f</sup> (are) except in a misguidance manifester.

قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا  
أَنُطْعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ  
أُنْتُمْ إِلَّا فِي ضَلَالٍ مُّبِينٍ ﴿٤٧﴾

48. And they<sup>z</sup> say: when (*is*) this the appointment, *en* (*if*) you<sup>c</sup> [were] *ssa'dequeena* (always truth enforcers).

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ  
صَادِقِينَ ﴿٤٨﴾

49. Not wait they<sup>z</sup> except a shriek-she<sup>y</sup> one-she<sup>y</sup> [*it<sup>w</sup>*] takes-she<sup>y</sup> them while they dispute.

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً  
تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾

50. So not can they<sup>z</sup> (*make*) an enjoinder<sup>w</sup> and nor to their families<sup>w</sup> return they.<sup>z</sup>

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَى  
أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾

51. And (*had-been*) blown in the horn, then *edha* (*suddenly/whereas*) they (*are*) from the *ajda'the* (tombs) to their Lord flitting they.<sup>z</sup>

وُفِّحَ فِي الصُّورِ فَإِذَا هُمْ مِنَ  
الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥١﴾

52. Said they:<sup>z</sup> *ya'waylana* (O, for us: a lengthy stay in Hell-/ruin/woe); who aroused/resurrected<sup>34</sup> us from our berth; this (*is*) what promised us *Ar-Rahman* and *ssadaqa* (always enforced the truth) the *mursaloona* (*sent-messenger*s).

قَالُوا يَوَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا  
هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ  
الْمُرْسَلُونَ ﴿٥٢﴾

53. *En* (not) was except a shriek-she<sup>y</sup> one-she<sup>y</sup> then *edha* (*suddenly/whereas*) they (*are*) together *laday*<sup>35</sup> (*directly and possessively from*) Us *mubdharoon*<sup>36</sup> (*those that are made present predeterminedly vis-à-vis time and place*).

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً  
فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٥٣﴾

54. So today not (*to be*) wronged<sup>37</sup> a self<sup>w</sup> a thing and nor (*to be*) requited you<sup>z</sup> except what you<sup>c</sup> were working.

فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا  
تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٤﴾

55. Verily the Paradise's<sup>w</sup> companions today (*are*) in a work marveling.<sup>38</sup>

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ  
فَاكِهِونَ ﴿٥٥﴾

56. They and their spouses (*i.e. wives*) (*are*) in shades on the couches recliners.

هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى  
الْأَرَآئِكِ مُتَكِينُونَ ﴿٥٦﴾

<sup>33</sup> The particle “لو” since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a “لو” amounts to “if/had” or “when.” See مغني اللبيب ابن هشام.

<sup>34</sup> The word “بعث” carries several meanings, among them: *sent, arouse, resurrected, awaken, and prompted.*

<sup>35</sup> The word “لدى” is *closer* than “عند” as you can say: “عندي مال و المال ليس بقبضتك الآن” thus, “لدى” which *closer* spatially and more specific. So, “directly and possessively from” (Us) seems to indicate such *closeness*. See اللسان.

<sup>36</sup> The word “mubdharoon” is plural of “mubdhar,” masculine, singular objective noun meaning: *made present*. However, such *plural sense* almost always *despite their wish to be present*.

<sup>37</sup> The word “wronged” has myriads of meanings, among them: *curtails or diminishes*, as in this *Ayah*.

<sup>38</sup> The word “فاكهون” means “يتعجبون”=*marveling*, see القرطبي والتاج.

57. For them in it<sup>w</sup> fruit<sup>w39</sup> and for them what they<sup>z</sup> claim/wish.<sup>40</sup> لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَّا يَدَّعُونَ ﴿٥٧﴾
58. Peace, a say of a Lord *Rabeemen* (iterative mercy Giver). سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ ﴿٥٨﴾
59. And *imtaẓo* (let-be-you<sup>z</sup> distinguished) today, O, you the criminals.<sup>x</sup> وَأَمْتَدُّوا أَلْيَوْمَ إِلَيْهَا الْمُجْرِمُونَ ﴿٥٩﴾
60. Have not [I] covenanted to you<sup>b</sup> O, Adam's sons that not you<sup>z</sup> worship the Satan; verily he (*is*) for you<sup>b</sup> a foe<sup>41</sup> manifest. ﴿٦٠﴾ أَلَمْ نَعْهَدْ إِلَيْكُمْ يٰبَنِي آدَمَ أَن لَّا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٠﴾
61. And that let-you<sup>z</sup> worship Me; this (*is*) *Sseratton* (road/way) straight. وَأَن أَعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾
62. And *laqad* (verily, already and affirmatively) [he] misled of you<sup>b</sup> many generations; have then not been you<sup>z</sup> cerebrating. وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ ﴿٦٢﴾
63. This-she<sup>y</sup> (*is*) Hell,<sup>w</sup> which<sup>u</sup> you<sup>c</sup> [were] (*being*) promised. هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٦٣﴾
64. *Isslan*<sup>42</sup> (let-broiled you<sup>z</sup> on/by) it<sup>w</sup> today, by<sup>43</sup> what you<sup>c</sup> were unbelieving you.<sup>z</sup> أَصَلَوْهَا أَلْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٦٤﴾
65. Today, We seal/consummate<sup>44</sup> on their mouths<sup>w</sup> and talk (*to*) Us their hands<sup>w</sup> and witness/testify their feet<sup>w</sup> by what they<sup>z</sup> were earning. أَلْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَنَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾
66. And if<sup>45</sup> [We] will, surely We (*would have*) smothered on their eyes<sup>w</sup> then they<sup>z</sup> (*would have*) raced (*to*) the *Sseratte* (road/way), so wherefrom<sup>46</sup> they<sup>z</sup> sight. وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُصِرُّونَ ﴿٦٦﴾
67. And if<sup>47</sup> [We] will surely We (*would have*) deformed them on their station, so not could proceed they<sup>z</sup> and nor return they<sup>z</sup>. وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٧﴾

<sup>39</sup> The word "فاكهة" = "fruit" in Arabic is feminine-gender. Hence it and its qualifier adjective are feminized by.<sup>w</sup>

<sup>40</sup> The word "يدعون" has more than one meaning. It could mean (1) wish, or (2) claim. See القُرطبي and اللسان.

<sup>41</sup> The word "عدو" in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see الهادي and اللسان.

<sup>42</sup> The word "يصلون" transliterated "yaslanwa" here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely kindled Fire.

<sup>43</sup> The particle "ب" in "بكم" commands fourteen different meanings, among them "the causality," as indicated here by "by" = "for." See مغني اللبيب.

<sup>44</sup> That is close hermetically and determined irrevocably, or tighten on their mouths.

<sup>45</sup> The particle "لو" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لو" amounts to "if" or "when." See مغني اللبيب، ابن هشام.

<sup>46</sup> The word "أنى" is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

<sup>47</sup> See footnote 33 above regarding "لو."



68. And whomever [We] age him [We] (turn) him upside-down in the creation; do then not they<sup>z</sup> celebrate. وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ ﴿٣٨﴾
69. And not We taught him the poetry; and (is) not befitting for him; *en (not) it<sup>x</sup>/he<sup>48</sup>* except a *Thekron* (message/exhortation) and a Qur'aan manifester. وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ ﴿٣٩﴾
70. To warn [he] whomever [he] [was] *bayyan* (living-/alive) and right [the] say on the unbelievers. لِيُنْذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٤٠﴾
71. Have [and] not seen they<sup>z</sup> (that) surely We created for them of what worked Our Hands<sup>w49</sup> *an'aaman<sup>w</sup>* (cattle/sheep/goats/camels)<sup>w</sup> so they (are) for it<sup>w</sup> possessors. أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَمًا فَهُمْ لَهَا مَالِكُونَ ﴿٤١﴾
72. And We humbled it<sup>w</sup> for them; so of it<sup>w</sup> (are) their rides/ride<sup>50</sup> and of it<sup>w</sup> eat they.<sup>z</sup> وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٤٢﴾
73. And for them in it<sup>w</sup> benefits<sup>w</sup> and drinks; do then not thank they.<sup>z</sup> وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ ﴿٤٣﴾
74. And *ittakbatho<sup>51</sup>* (they<sup>z</sup> took and presumed) of lesser than/without Allah *aalehatan* (deities), *la'alla* (craving currently unavailable deed that, perhaps) they (are to be) succored. وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يُنصَرُونَ ﴿٤٤﴾
75. [Not] can they<sup>z</sup> succor them; and they for them soldiers *mubdharoona<sup>52</sup>* (those that are made present predeterminedly vis-à-vis time and place). لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُنْخَصَرُونَ ﴿٤٥﴾
76. So let not sadden you<sup>8</sup> their say; verily We know what they<sup>z</sup> conceal and what they<sup>z</sup> disclose. فَلَا يَحْزَنْكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ ﴿٤٦﴾
77. Has not seen the human (that) surely We created him of a *nuttfa'ten* (sperm-drop)<sup>w</sup> then *edha* (suddenly-/whereas) he (is), *kha'sseemon* (iterative disputant/antagonist) manifester. أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٤٧﴾

<sup>48</sup> The pronoun “هو” in this *Ayah* potentially carries more than one meaning. Qur'aan commentators differ as to exactly what it is? For example: *Emam* الطبري says: “أَيُّ مُحَمَّدٍ: إِنْ هُوَ” *Emam* القرطبي says: “أَيُّ هَذَا الَّذِي يَتْلُوهُ” *Emam* الزاوي says: “أَيُّ هُوَ ذَكَرٌ وَ مَوْعِظَةٌ” And said “الذكر” = *Mohammad* (SAWS), just like “الكلمة” = “The Word” = *Esa*, son of *Maraima* (Mary), see *الراغب*. Of course others do likewise, and each with a good rationale supporting their stand. So this pronoun could be: “he” or “it.”

<sup>49</sup> Regarding “Our Hands,” some maintain that the “hands” are symbols of divine Might or Power.

<sup>50</sup> The word “رُكُوبُهُمْ” with a “فَتْحَةٌ عَلَى الرَّ” is a plural, and said others “رُكُوبُهُمْ” with “ضَمَّةٌ عَلَى الرَّ”.

<sup>51</sup> The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “إِفْتِعَالٌ” for “الِاتِّخَاذُ,” as stated in *لسان العرب*; therefore, “اتَّخَذَ” is always taking and making/presuming a thing of what was taken. Thus, it is not just the mere taking.

<sup>52</sup> The word “mubdharoon” is plural of “mubdhar,” masculine, singular objective noun meaning: made present. However, such plural sense almost always despite their wish to be present.

78. And [he] struck for Us a parable/example and [he] forgot<sup>53</sup> (ceased paying attention to) his creation; said [he]: Who<sup>a</sup> quickens the bones while it<sup>w</sup> decay.

وَصَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ. قَالَ  
مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٧٨﴾

79. Let-say [you<sup>s</sup>]: quickens it<sup>w</sup> Who [He] established it<sup>w</sup> first once-she<sup>y</sup> (time<sup>w</sup>); and He (is) by every creation Omniscient.

قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ  
وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾

80. Who [He] made for you<sup>b</sup> of the trees<sup>w</sup> the green a fire;<sup>w</sup> then *edha* (suddenly/whereas) you<sup>f</sup> (are) of it<sup>x</sup> you<sup>z</sup> kindle.

الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ  
الْأَخْضَرِ نَارًا فَإِذَا أَنتُم مِّنْهُ تُوقِدُونَ ﴿٨٠﴾

81. Does not Who [He] created the Heavens<sup>w</sup> and the Earth<sup>w</sup> surely *Qadir*<sup>54</sup> (He-Who is capable of: giving/doing-/enforcing/ or influencing) on to create like them; *bala*<sup>55</sup> (certainly-not); and He (is) The *Khallago* (multitudinous Creator), The Omniscient.

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ  
وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَن يَخْلُقَ  
مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨١﴾

82. Verily only His command if [He] wanted a thing (is) to say for it:<sup>x</sup> let-be [you<sup>s</sup>], so [it<sup>x</sup>] is.

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ  
لَهُ، كُنْ فَيَكُونُ ﴿٨٢﴾

83. So *subhana*<sup>56</sup> (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Who (is) in His Hand<sup>w57</sup> *Malakooto*<sup>58</sup> (everlasting-absolute-Kingship) (of) every-thing and to Him (are to be) returned you.<sup>z</sup>

فَسُبْحَانَ الَّذِي يَدِيهِ مَلَكُوتُ كُلِّ  
شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾

آيَاتُهَا 182 Ayah	سُورَةُ الصَّافَّاتِ Surato As'Saffa'te (The Rankers-she <sup>ym</sup> )	ترتيبها 37 The Order
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

<sup>53</sup> The word “نسي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: “We forgot you,” (S32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to a thing*. See اللسان.

<sup>54</sup> The word “قادر” is masculine, singular, subjective noun, meaning: (1) *Causer of Fate*, (2) *He-Who is capable of: giving, doing, enforcing, or influencing*.

<sup>55</sup> The word “bala”= “indeed-not” is absolutely *not* synonymous to “yes”= “نعم,” see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration.

<sup>56</sup> The word “subhana”= “سبحان” has *no* English equivalent. Wherever this word, or its grammatical *inflections* (such as “سبحانك” or “سبحانه”) occur all are *associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do*, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*. So, we can render “subhana”= “سبحان” concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*.

<sup>57</sup> Some maintain that the “hands” are *symbols of divine Might or Power*.

<sup>58</sup> The word “ملكوت” means kingship but of everlasting and absolute nature.

1. By<sup>1</sup> the *ssa'ffa'te*<sup>2</sup> (*rankers-she<sup>ym</sup>*) *ssaffan*<sup>3</sup> (*absolute ranking*). وَالصَّفَّاتِ صَفًّا ١
2. So the *ẓa'jera'te*<sup>4</sup> (*deterrers-she<sup>ym</sup> / drivers-she<sup>ym</sup>*) *ẓajran*<sup>5</sup> (*absolute deterring/driving*). فَالزَّجَرَاتِ زَجْرًا ٢
3. So the reciters-she<sup>ym6</sup> *Thekra* (*Qur'aan*). فَالْتَّالِيَاتِ ذِكْرًا ٣
4. Verily your<sup>n</sup> *elaha* (*deity*) (*is*) surely One. إِنَّ إِلَهَكُمْ لَوَاحِدٌ ٤
5. Lord (*of*) the Heavens<sup>w</sup> and the Earth<sup>w</sup> and what (*are*) between them both and Lord (*of*) the *mashareqe* (*sunrises' loci*).<sup>7</sup> رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشْرِقِ ٥
6. Verily We bedecked the Heaven<sup>w</sup> (*of*) the world<sup>w</sup> by the stars<sup>w8</sup> adornment.<sup>w</sup> إِنَّا زَيْنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَكِبِ ٦
7. And an (*absolute*) keep-up<sup>9</sup> from every Satan *ma'reden* (*obdurate/rebel*). وَحَفَظًا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ ٧
8. Not *yassamma'ona*<sup>103</sup> (*they<sup>z</sup> incline to hearken*) to the chiefs the highest; and (*are to be*) cast they<sup>z</sup> from every side. لَا يَسْمَعُونَ إِلَى آلَمٍ لَّا أَعْلَى وَيَقْدِفُونَ مِنْ كُلِّ جَانِبٍ ٨
9. *Dohooran* (*ones that are being assuredly repelled from Allah's mercy*) and for them (*is*) a torment *wasseb* (*persevering/ everlasting*). دُحُورًا وَهُمْ عَذَابٌ وَأَصِيبٌ ٩
10. Except whom<sup>p</sup> [*he*] (*stealthily*) snatched a snatch<sup>w</sup> then followed him a *she'habon* (*flamer*) *tha'qib* (*piercer*). إِلَّا مَنْ خَطَفَ لُخْطَفَةً فَاتَّبَعَهُ شِهَابٌ ثَاقِبٌ ١٠
11. So *istafte* (*let-[you<sup>s</sup>] seek situationally fitting and wise opinion of*)<sup>11</sup> them; are they harder creation or whom<sup>p</sup> فَاسْتَفْتِهِمْ أَهْمْ أَمْ أَسْدُ خَلْقًا أَمْ مَنْ ١١

<sup>1</sup> In Arabic the letter “و” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “*by*.” Therefore, since this *Ayah* begins by making an oath by the name of the “الصَّافَّاتِ,” which is by *implication* by the “Lord of the “الصَّافَّاتِ” So we start with the word “*by*” and not “و” as “و” will *not* suffice the meaning in this context.

<sup>2</sup> The word “الصَّافَّاتِ” is a *feminine noun*, hence the [she-] prefix indicative.

<sup>3</sup> The word “صَفًّا” is the *infinitive noun* for the word “صَفَّ” Thus, in order to indicate this “*infinitive ness*” the word “*absolutely*” is prefixed to the word “*ranking*.”

<sup>4</sup> The word “الزَّاجِرَاتِ” is a *feminine noun*, hence the [she-] indication. Additionally, “الزَّاجِرَاتِ” has two distinct meanings: (1) deterrers or preventers, (2) drivers or propellers.

<sup>5</sup> The word “زَجْرًا” is the *infinitive noun* for the word “زَجَرٌ” Thus, in order to indicate this “*infinitive ness*” the word “*absolutely*” is prefixed to the words “*deterring/ driving*.”

<sup>6</sup> The word “التَّالِيَاتِ” some Prophet's (SAWS) say that what is meant is *Gabriel*, as the *reciter of the Qur'aan*, mentioned as a *plural* as he is the *chief* of the angels. Others have said *any one* who recites the Qur'aan.

<sup>7</sup> Sunrise's locus = “الشُّرُوقِ” versus sunrise = “المَشْرِقِ”.

<sup>8</sup> The word “كَوَكِبٌ” is the plural of “كَوْكَبٌ,” from a *linguistic* point of view means: *star*. Although in modern times “كَوْكَبٌ” = *planet*.

<sup>9</sup> The word “حَفَظًا” is rooted in “حَفَظَ” = “kept-up” not just “kept, or maintained,” or even “guarded.” *Merriam Webster's Dictionary* puts “*keep up*” as: “to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*.” (*Emphasis is added*). Also the word “حَفَظَ” is an *infinitive noun* to indicate the *absolute function of the verb*, hence the prefix “*absolute*,” see محمود صافي *إعراب القرآن*.

<sup>10</sup> The word “yassamma'o” = “يَسْمَعُونَ” in “يَسْمَعُونَ” is “يَسْمَعُونَ” أي يميل بالראس و الأذن للسمع بجدي” so they *incline to hearken*, but they will not achieve their goal. See اللسان.

<sup>11</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.



We created; verily We created them of a mud *la'zib*  
(cohesive/adhesive).

خَلَقْنَاهُ إِنَّا خَلَقْنَاهُمْ مِّن طِينٍ لَّازِبٍ ﴿١١﴾

12. Rather marveled/wondered you<sup>h</sup> and scorn they.<sup>z</sup>

كُلٌّ عَجِبْتُمْ وَكُفِّرْتُمْ وَتَسْتَحْزِنُونَ ﴿١٢﴾

13. And if (had-been) reminded they<sup>z</sup> not remember they.<sup>z</sup>

وَإِذَا ذُكِّرُوا لَا يَذْكُرُونَ ﴿١٣﴾

14. And if they<sup>z</sup> saw an *Aya'tan*<sup>w</sup> (miracle/sign/proof)  
*yastaskherona*<sup>12</sup> (they<sup>z</sup> deem scorning).

وَإِذَا رَأَوْا آيَاتِنَا يَسْتَحْزِنُونَ ﴿١٤﴾

15. And they<sup>z</sup> said: *en* (not) this except a magic manifester.

وَقَالُوا إِن هَٰذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١٥﴾

16. Is if we died and we were *tora'ban* (crushed sand)  
and bones, are verily we surely *maboothoona* (ones  
that are to be resurrected).

أَوَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ ﴿١٦﴾

17. Are our fathers the [firsts] (too).<sup>13</sup>

أَوَآبَاءُنَا أَلَّوْلُونَ ﴿١٧﴾

18. Let-say [you<sup>s</sup>]: yes and<sup>14</sup> you<sup>f</sup> (are) *dakherona* (they  
who became contemptible or of no significance).

قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ ﴿١٨﴾

19. So verily only, she/it<sup>w</sup> (is) a *zaj'raton* (screech-she<sup>y</sup>-  
/determent-she<sup>y</sup>) one-she<sup>y</sup> then *edha* (suddenly/whereas)  
they (are) looking.<sup>15</sup>

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ ﴿١٩﴾

20. And they<sup>z</sup> said: *ya'waylana*<sup>16</sup> (for us: a lengthy: stay in  
a valley in Hell/bane/woe) this (is) the Deen's<sup>17</sup> Day.

وَقَالُوا يَوَيْلَنَا هَٰذَا يَوْمُ الدِّينِ ﴿٢٠﴾

21. This (is) Day (of) *t ya'waylana* (O, for us: a lengthy stay  
in Hell/ruin/woe) he *Fa'sle*<sup>18</sup> (Sunderance), which<sup>x</sup>  
were you<sup>c</sup> by it<sup>x19</sup> denying,

هَٰذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ بِهِءٍ  
تُكَذِّبُونَ ﴿٢١﴾

22. Let-throng you<sup>z</sup> whom<sup>f</sup> *dhalamo*<sup>20</sup> (they<sup>z</sup> wronged)  
and their *azwa'je*<sup>21</sup> (similars/categories) and what they<sup>z</sup>  
were worshipping they.<sup>z</sup>

أَحْشَرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا  
كَانُوا يَعْبُدُونَ ﴿٢٢﴾

23. Of lesser than/without Allah, then let-you<sup>z</sup> *ehdo*  
(divinely-guide) them to *Sseratte* (road/way) (of) the  
*Jabeeme's*<sup>22</sup> (intensely-blazing Fire<sup>w</sup>).

مِن دُونِ اللَّهِ فَاهْدُوهُمْ إِلَى صِرَاطِ  
الْحَكِيمِ ﴿٢٣﴾

<sup>12</sup> Ibid, for the “س.”

<sup>13</sup> That is are our fathers too to be resurrected?

<sup>14</sup> This “و” here could be “حالية” = “while.”

<sup>15</sup> That is *what is to be done with them*. Hence “يَنْظُرُونَ” could mean “waiting” *what is to be done with them*.

<sup>16</sup> *Waylon* is an Arabic word that has three distinct meanings: (1) long lasting torture; (2) a valley in the Hell Fire with intense heat that it melts every thing that comes into it; (3) ruin.

<sup>17</sup> The “Deen's Day” means day of *reckoning and accountability*, where *penalty* or *reward* is rendered accordingly.

<sup>18</sup> That is the Day when Allah *decides* and *sunders* each and everyone according to their *dues*, good or bad.

<sup>19</sup> The pronoun particle “هـ” in “به” is in the masculine as it refers to the “اليوم” = day, in Arabic a masculine gender. This in contrast to a “بها” in some other *Ayah*, (S34:42) where the reference is to Hell, in Arabic a feminine gender, so the reference there is *feminized* by it “هـ”.

<sup>20</sup> See the *Lexicon* attached to this Translation for “ظالم” = “ظالم” = “injustice-doer” and “ظلم” = “wronged.”

<sup>21</sup> The word “زوج” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category = “صنف” (sort or kind or specimen), (5) hue (color). And quite relevant to the word “زوج” is its plural (1) “أزواج,” which could also mean: (2) similars, i.e. the look-likes. ), (3) hues. See *اللسان*.

<sup>22</sup> The word “الجحيم” is proper noun, but it means intensely blazing fire. See *الراغب*.

24. And let-stand them you;<sup>z</sup> verily they (are) *masoolona*<sup>23</sup> (ones that are to be questioned). وَقِفُوهُمْ إِنَّهُمْ مَسْتُولُونَ ﴿٢٤﴾
25. What (is) for you<sup>b</sup> not mutually-succor you.<sup>z</sup> مَا لَكُمْ لَا تَنَاصَرُونَ ﴿٢٥﴾
26. Rather today they (are) surrenderors. بَلْ هُمْ الْيَوْمَ مُسْتَسْلِمُونَ ﴿٢٦﴾
27. And *aqbala* (forwardly-came) some (of) them on some, mutually querying they.<sup>z</sup> وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٧﴾
28. Said they<sup>z</sup>: verily you<sup>b</sup> you<sup>c</sup> were *ta'atona*<sup>x</sup> (approaches-/comes to us)<sup>x</sup> of<sup>24</sup> the *ya'mene* (power/right-side/ religion). قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ ﴿٢٨﴾
29. They<sup>z</sup> said: rather not you<sup>z</sup> were believers. قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ ﴿٢٩﴾
30. And [was] not for us on you<sup>b</sup> of an authority; rather you<sup>c</sup> were people *ttaqeena*<sup>25</sup> (tyrants). وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ بَلْ كُنْتُمْ قَوْمًا طَغَيْنَ ﴿٣٠﴾
31. So righted on us our Lord's say: verily we (are) surely tasters. فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَذَائِقُونَ ﴿٣١﴾
32. So we *aghawayna* (we caused you<sup>b</sup> to stray because of fallacious belief); verily we were *ghaweena*<sup>26</sup> (strayers because of fallacious belief resulting in disappointment). فَأَعْوَيْنَاكُمْ إِنَّا كُنَّا غَاوِينَ ﴿٣٢﴾
33. Then verily they then-day (are) in the torment partners. فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٣﴾
34. Verily We like *tha'leka* (afar-that-it/ that)<sup>x</sup> [We] do by the criminals. إِنَّا كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿٣٤﴾
35. Verily they were if (had-been) said to them: no an *elaha* (a deity) except Allah *yestakberoona*<sup>27</sup> (they<sup>z</sup> affirm their prideful haughtiness). إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾
36. And say they:<sup>z</sup> are verily we surely leavers/leaving our *aalehab* (deities) for a maniac<sup>28</sup> poet. وَيَقُولُونَ آيُنَا لَتَارِكُوا آلِهَتِنَا لِشَاعِرٍ مَجْنُونٍ ﴿٣٦﴾
37. Rather came [he] by the right and *ssaddaqa* (affirmed as credible [he]) the *mursaleena* (sent-messengers). بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ ﴿٣٧﴾
38. Verily you<sup>b</sup> surely (are) tasters (of) the torment the painful. إِنَّكُمْ لَذَائِقُوا الْعَذَابِ الْأَلِيمِ ﴿٣٨﴾
39. And not (to be) requited you<sup>z</sup> except what you<sup>c</sup> were working. وَمَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٣٩﴾

<sup>23</sup> In a true Hadeeth, it is said that whoever was made to stand for questioning on Day of Judgment, is really in rather dire trouble and doom.

<sup>24</sup> See the Lexicon attached to this Translation regarding the various meanings of the preposition **عَنِ**.

<sup>25</sup> The "tyrants" = "طَاغُون" those who are oppressive, harsh and arbitrary in their conduct.

<sup>26</sup> The word "الغَاوِينَ" strayers because of fallacious belief resulting in disappointment for them. See **اللسان والراغب**.

<sup>27</sup> See the Lexicon attached to this Translation for the effect of the letter **س** when added to a word.

<sup>28</sup> The word "مَجْنُون" is a noun corresponding to "maniac" rather than "insane" which is an adjective.

40. Except Allah's *eba'de* (worshippers/submitters/slaves) the *mukhlasseena*<sup>29</sup> (they who are: purified and saved). إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٤٠﴾
41. Those for them a *rez'qon*<sup>x</sup> (provision/victuals for sustenance)<sup>x</sup> *ma'aloomon* (that which known). أُولَئِكَ لَهُمْ رِزْقٌ مَعْلُومٌ ﴿٤١﴾
42. Fruits<sup>w</sup> and they (are) *mukramoona* (they that are hospitality accorded and honored). فَوَكَرَهُ وَهُمْ مُكْرَمُونَ ﴿٤٢﴾
43. In paradises<sup>w</sup>/gardens<sup>w</sup> (of) the *naeeme* (permanent mental and physical delights in Paradise). فِي جَنَّاتِ النَّعِيمِ ﴿٤٣﴾
44. On beds mutually (are) they<sup>z</sup> fronting (*tête-à-tête*). عَلَى سُرُرٍ مُتَقَابِلِينَ ﴿٤٤﴾
45. (Being/to-be) circumambulated over them by a goblet<sup>30</sup> of *ma'eenen* (ever-flow). يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِّنْ مَّعِينٍ ﴿٤٥﴾
46. White<sup>w</sup> a delectableness<sup>w</sup> for the drinkers. بَيَضَاءَ لَذَّةٍ لِلشَّارِبِينَ ﴿٤٦﴾
47. Neither in it<sup>w</sup> headiness/havoc and nor they (are) because<sup>31</sup> (of) it<sup>w</sup> *younzafona*<sup>32</sup> (they<sup>z</sup> are to be intoxicated-/drink-depleted). لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ ﴿٤٧﴾
48. And they<sup>z</sup> have *qa'sser'te-atta'rfey*<sup>33</sup> (eye-extremities<sup>w</sup> confiners)<sup>w</sup> *eeynon* (wide-eyed).<sup>w</sup> وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ عَيْنٌ ﴿٤٨﴾
49. As verily they<sup>y</sup> (were) eggs *maknoon* (rather clean, covered and well sheltered). كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ﴿٤٩﴾
50. Then *aqbala* (forwardly came) some (of) them on some mutually querying they.<sup>z</sup> فَاقْبَلْ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٥٠﴾
51. Said a sayer of them: verily I, [was] for me a mate. قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ﴿٥١﴾
52. Says [he]: are surely you<sup>8</sup> assuredly<sup>34</sup> of the *mussadde-geena*<sup>35</sup> (accepters of the say or its sayer as credible). يَقُولُ أَإِنَّكَ لِمِنَ الْمُصَدِّقِينَ ﴿٥٢﴾
53. Is (it) if we died and we were *tora'ban* (crushed sand) and bones are verily we surely *madeenoona*<sup>36</sup> (ones-judged-upon). أَوَدَا مِنَّا وَكُنَّا تُرَابًا وَعِظْمًا أَأَنَا لَمَدِينُونَ ﴿٥٣﴾
54. Said [he]: are *mutta'leona*<sup>37</sup> (profound-observers you). قَالَ هَلْ أَنْتُمْ مُطَّلِعُونَ ﴿٥٤﴾

<sup>29</sup> The word "mukhlaseen" is objective, masculine, plural noun meaning: they that were selected by Allah for purity of their genuine nature and thus were provide safety and security from any punishment.

<sup>30</sup> Not linguistically *per se* but conventionally and figuratively speaking the word "كأس" = "goblet," in the Arabic came to mean the goblet which contains "الخمر," meaning wine or such alcoholic beverage.

<sup>31</sup> See the *Lexicon* attached to this Translation regarding the various meanings of the preposition *عن*.

<sup>32</sup> The word "يُنْزَفُونَ" could also mean their drink gets depleted, in which case this *Ayah* negates such depletion.

<sup>33</sup> The expression "قَاصِرَاتِ الطَّرْفِ" = "eye-extremities' confiners" means those that restrict their sights to their husbands.

<sup>34</sup> The "ل" in "لَمَدِينُونَ" is "ل" = "لِ الْمَرْحَلَةِ" amounting to = "التأكيد," i.e. affirmation, expressed here by "assuredly".

<sup>35</sup> The word "musaddegeen" is more than "affirmers," as "affirmers are directly for affirmation or confirmation.

<sup>36</sup> The word "مدنين" = ones-judged-upon, i.e. "مجزيين" = to be recompensed, good or bad each accordingly. See *الراغب*.

<sup>37</sup> The word "مطلع" = "الواقف على الامور و العالم بها," i.e. profound observer.



55. So *itta'la'a*<sup>38</sup> ([*he*] *profoundly-observed*); then [*he*] saw him in the *Jaheeme's*<sup>39</sup> (*intensely-blazing Fire*<sup>w</sup>)'s middle.

فَاطْلَعَ فَرَأَاهُ فِي سَوَاءِ الْجَحِيمِ ﴿٥٥﴾

56. Said [*he*]: *ta-Allabey*<sup>40</sup> (*by Allah*) *en* (*surely*) *kedta* (*you<sup>s</sup> nighed/verged/almost*) surely die [*me*]<sup>41</sup> out<sup>42</sup>.

قَالَ تَاللَّهِ إِنْ كِدْتَ لَتُرْدِينَ ﴿٥٦﴾

57. And *lawla* (*had it not been for*) my Lord's boon<sup>w43</sup> surely I (*would have*) been of the *muhdbareena*<sup>44</sup> (*those that are made present predeterminedly vis-à-vis time and place*).

وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ ﴿٥٧﴾

58. Are then not we surely dying.

أَفَمَا نَحْنُ بِمَيِّتِينَ ﴿٥٨﴾

59. Except our dying<sup>w</sup> the first<sup>w</sup> and not we (*are*) surely *mo'athabeen* (*ones that are to be tormented*).

إِلَّا مَوْتَنَا الْأُولَى وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٥٩﴾

60. Verily this surely it<sup>x</sup> (*is*) the win the great.

إِنَّ هَذَا هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٠﴾

61. For like this then let work the workers.

لِيُشَلْ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ ﴿٦١﴾

62. Is *tha'leka* (*afar-that-it/that*)<sup>x</sup> *khayron* (*superior/worthiest*) *nozolan* (*hospitality-abode*) or tree<sup>w</sup> the *zaggoomen* (*most distasteful and evil fruit in Hell*).

أَذَلِكَ خَيْرٌ تُزَلُّوْنَ أَمْ شَجَرَةُ الزَّقُّومِ ﴿٦٢﴾

63. Verily We made it<sup>w</sup> an essay<sup>w</sup> for the *dha'lemeena*<sup>45</sup> (*injustice-doers*).

إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ﴿٦٣﴾

64. Verily it<sup>w</sup> (*is*) a tree<sup>w</sup> [*iz*]<sup>w</sup> emerges<sup>w</sup> in the *Jaheeme's*<sup>46</sup> (*intensely-blazing Fire*<sup>w</sup>) *ass'le* (*origination/base/root*).

إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿٦٤﴾

65. Its<sup>w</sup> sheath (*is*) like that it<sup>x</sup> (*is*) the Satans' heads.

طَلَعَهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ ﴿٦٥﴾

66. So verily they surely (*are*) eaters of it<sup>w</sup> then fillers they<sup>z</sup> (*are*) of it<sup>w</sup> the bellies.

فَأَنَّهُمْ لَآكِلُونَ مِنْهَا فَمَالُولُونَ مِنْهَا الْبُطُونَ ﴿٦٦﴾

67. Afterwards verily for them on it<sup>w</sup> surely (*is*) an admixture of *hameemen*<sup>47</sup> (*maximally heated/cooled water*).

ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ﴿٦٧﴾

<sup>38</sup> The word "اِطْلَعَ" could also mean: looked from a height downwards.

<sup>39</sup> See footnote 4734 above regarding *Jaheem*.

<sup>40</sup> The word "*ta-Allabey*" is made up of *two distinct* components: the "*ta*" = "ت" and "*Allabey*." The "*ta*" is "ت" = "القسم" = a "jurative particle," in English it's equivalent to "by" in the sense of: "in the name of;" and "*Allabey*" is "Allah" grammatically inflected because of the prepositional genitive particle "*ta*."

<sup>41</sup> The letter "ن" in "لَتُرْدِينَ" by Arabic (linguistic) Rule, is called "نون الوقاية او العمداء، حيث لا يستغنى عنها" which precedes the speaker's pronoun "ي." The speaker's pronoun "ي" in "لَتُرْدِينَ" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (rhyme). See *أعراب القرآن، لمحمود صافي*.

<sup>42</sup> The word "لَتُرْدِينَ" means to die (me) out, i.e. cause me to cease living completely.

<sup>43</sup> See the *Lexicon* attached to this Translation for "*ne'amah*" ("boon").

<sup>44</sup> The word "*muhdbareena*" is plural of "*muhdhar*," masculine, singular objective noun meaning: made present. However, such plural sense almost always despite their wish to be present.

<sup>45</sup> The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See the *Lexicon* attached to this Translation.

<sup>46</sup> See footnote 22 above regarding *Jaheem*.

<sup>47</sup> The word "*hameemen*" = "حميم" has no English equivalent *per se*. So, we transliterate and parenthetically explain. The word "*hameemen*" = "حميم" has at least four different meanings, one of which is a paradoxical meaning of maximally heated water or cooled water or could be just warm water. In this paradoxical sense most of the time it is the maximally heated water is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See *اللسان*.

68. Afterwards verily their return surely (*is*) to the *Jabeeme's*<sup>48</sup> (*intensely-blazing Fire*<sup>w</sup>).

ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ ﴿٦٨﴾

69. Verily they *also* (*they*<sup>z</sup> *sadly commonly found*) their fathers, strayers.

إِنَّهُمْ أَلَفُوا أَبَاءَهُمْ ضَالِينَ ﴿٦٩﴾

70. So they (*are*) on their footsteps *youb'ra'ona* (*they*<sup>z</sup> *are being hastened*).

فَهُمْ عَلَىٰ آثَارِهِمْ مُهْرَعُونَ ﴿٧٠﴾

71. And *laqad* (*verily, already and affirmatively*) strayed before them most (*of*) the firsts.

وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ ﴿٧١﴾

72. And *laqad* (*verily, already and affirmatively*) We sent in them *muntheereena* (*iterative warners*).

وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنْذِرِينَ ﴿٧٢﴾

73. So let-look [*you*<sup>s</sup>] how [*was*] consequence<sup>w</sup> (*of*) the *munthareena* (*those that were warned*).

فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ ﴿٧٣﴾

74. Except Allah's *eba'da* (*worshippers/submitters/slaves*) the *mukhlasseena*<sup>49</sup> (*they who are purged and saved*).

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٧٤﴾

75. And *laqad* (*verily, already and affirmatively*) called Us Noobon (Noah), so surely *ne'ama* (*most excellent*) (*are*) the answerers.

وَلَقَدْ نَادَيْنَا نُوْحًا فَلَنِعْمَ الْمُجِيبُونَ ﴿٧٥﴾

76. And *najjaynabo* (*We iteratively delivered him*) and his family<sup>w</sup> from the distress the great.

وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٦﴾

77. And We made his progeny<sup>w</sup> they (*are*) the remainders/survivors.

وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ ﴿٧٧﴾

78. And We left on him in the lasts.

وَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿٧٨﴾

79. Peace (*is/be*) on Nooben (Noah) in the worlds.

سَلَامٌ عَلَىٰ نُوحٍ فِي الْعَالَمِينَ ﴿٧٩﴾

80. Verily We, like *tha'leka* (*afar-that-it/that*)<sup>x</sup> requite [*We*] the benefactors.

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٠﴾

81. Verily he (*is*) of Our *eba'de* (*worshippers/submitters/slaves*) the believers.

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿٨١﴾

82. Afterwards We drowned the others.

ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿٨٢﴾

83. And verily of his sect<sup>w</sup>/faction<sup>w50</sup> surely (*is*) *Ebrabeema* (Abraham).

وَإِن مِّن شَيْعَةٍ إِلَّا بُرْهِيمَ ﴿٨٣﴾

84. *Edb* (*when/since*) came [*he*] (*to*) his Lord by a *sa'leemen* (*free of blights and defects/sound*) heart.

إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾

85. *Edb* (*when/since*) [*he*] said for his father and his people: what (*are*) you<sup>z</sup> worshipping.

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ ﴿٨٥﴾

<sup>48</sup> See footnote 22 above regarding *Jaheem*.

<sup>49</sup> The word "*mukhlaseen*" is objective, masculine, plural noun meaning: they that were selected by Allah for purity of their genuine nature and thus were provide safety and security from any punishment.

<sup>50</sup> The word "شَيْعَة" = "sect/faction" in the sense of a party whose members mutual follow and succor each other.

86. Is *efkan*<sup>x</sup> (*slandorous-fabrication/specious concoction*)<sup>x</sup> a'lebatan<sup>w</sup> (*deities*)<sup>w</sup> lesser than/without Allah you<sup>z</sup> want. أَفَنِكَ ءَالِهَةٌ دُونَ اللَّهِ تُرِيدُونَ ﴿٨٦﴾
87. So what (*is*) your<sup>n</sup> presumption by the worlds' Lord. فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ ﴿٨٧﴾
88. Then [*he*] looked a look<sup>w</sup> in the stars. فَنَظَرَ نَظْرَةً فِي النُّجُومِ ﴿٨٨﴾
89. Then [*he*] said: verily I am ill. فَقَالَ إِنِّي سَقِيمٌ ﴿٨٩﴾
90. So they<sup>z</sup> diverted, a'n (*off*) him retreaters. فَنَوَلُّوا عَنْهُ مُدْبِرِينَ ﴿٩٠﴾
91. Then *ragha* ([*he*] *dodged/furtively swerved*) to their *aalebata*<sup>w</sup> (*deities*);<sup>w</sup> then said [*he*]: would not<sup>51</sup> you<sup>z</sup> eat. فَرَأَى إِلَى ءَالِهَتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ ﴿٩١﴾
92. What (*is*) for you,<sup>b</sup> not pronounce you.<sup>z</sup> مَا لَكُمْ لَا تَنْطَفُونَ ﴿٩٢﴾
93. Then *ragha* ([*he*] *dodged/furtively swerved*) over them beating by the *yameene*<sup>52</sup> (*right-hand*). فَرَأَى عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ ﴿٩٣﴾
94. Then *aqbalo* (*forwardly-came they*<sup>x</sup>) to him *yazeffona* (*crowdedly hastening they*<sup>x</sup>). فَأَقْبَلُوا إِلَيْهِ يَرْفُونَ ﴿٩٤﴾
95. Said [*he*]: do you<sup>z</sup> worship what you<sup>z</sup> carve. قَالَ تَعْبُدُونَ مَا تَنْحِتُونَ ﴿٩٥﴾
96. And Allah created you<sup>b</sup> and what you<sup>z</sup> work. وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾
97. They<sup>z</sup> said: let-build you<sup>z</sup> for him a *bon'yanan*<sup>x</sup> (*fixed-and-aggrandized build*)<sup>x</sup> then let-throw him you<sup>z</sup> in the *Jahee'me*<sup>53</sup> (*intensely-blazing Fire*)<sup>w</sup>. قَالُوا ابْنُوا لَهُ بُيُوتًا فَأَلْقُوهُ فِي الْجَحِيمِ ﴿٩٧﴾
98. So they<sup>z</sup> wanted by him a scheme so We made them the lowest. فَارَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ﴿٩٨﴾
99. And [*he*] said: verily I am a goer to my Lord [*He*] will *yahdeen*<sup>54</sup> (*divinely-guide [me]*). وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ ﴿٩٩﴾
100. My Lord: let-grant for me [*You*]<sup>s</sup> of the *ssa'leheena* (*righteous-people*). رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿١٠٠﴾
101. So *bashsharna*<sup>55</sup> (*We had told pleasant tidings to*) him by a *gholamon*<sup>56</sup> forbearer. فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ﴿١٠١﴾

<sup>51</sup> Clearly this “أَلَا” is the “أَلَا” for “عرض الترغيب أو التحريض” i.e. *urging or desiring, promoting* the action of the following verb. In this case the “desiring” action.

<sup>52</sup> The word “*the right*” here could have *several* meanings, as seems to be the case, as mentioned by the various Qur'aan commentators. It could mean: (1) the *right hand*, as normally and for most people, it is *stronger*. (2) It could mean: by the *oath*, which he made “*And by Allah I shall surely contrive against your idols after you turn away retreaters.*” (S21:57). (3) Or possibly by “*the justice= the right.*” (S69:44).

<sup>53</sup> See footnote 4734 below regarding *Jaheem*.

<sup>54</sup> The letter “ن” in “*سيهدين*,” by Arabic (*linguistic*) Rule, is called “نون الوقاية أو العماد، حيث لا يُستَقْنى عنها” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “*سيهدين*” is omitted, for “التخفيف” = “*alleviation, lightening*” or *Ayat's end harmony (rhyme)*. See *أعراب القرآن، لمحمود صافي*؛

<sup>55</sup> The word *bashshara* = “*بشّر*,” has no English equivalent *per say*. So, we resort to *transliteration and parenthetical explanation*. It is a *command* verb where a *speaker is commanding another to tell pleasant tidings*, albeit surely not all of the times pleasing to *some* recipients. As some times “*grievous*” tiding could be the case. Clearly *demeritorious people do not deserve any pleasant tidings, except by way of sarcasm*. As *raising their expectations and suddenly plunging it deep into the abyss of dismality* is very fitting for them..

<sup>56</sup> The word “*gholam*” means (1) a *male boy*, (2) a *young mustached boy*, (3) a *hiring*, (4) a *servant/ slave*.



102. So *lamma* (when/whence) [he] reached with him the *sa'aya*<sup>57</sup> (endeavor), said [he]: O, my little-son,<sup>58</sup> verily I see in the *mana'me* (sleep-vision/sleep) verily I am slaying/slaughtering you;<sup>8</sup> so let-[you<sup>s</sup>] look what [you<sup>s</sup>] see; said [he]: O, my father do what [you<sup>s</sup>] (are being) commanded, [you<sup>s</sup>] shall find me *en* (if) willed Allah of the *ssa'bereen* (people of patience). ﴿١٠٢﴾
103. Then *lamma* (when/whence) both consigned<sup>59</sup> (themselves) and *tallaho*<sup>60</sup> ([he] tipped/flung him) for the *ja'bee'-ne*<sup>61</sup> (on the side of the forehead between the eye and the ear). ﴿١٠٣﴾
104. And We called him that O, *Ebraheemo* (Abraham). ﴿١٠٤﴾
105. *Qad* (already and affirmatively): *ssaddaqata* (you<sup>s</sup> affirmed as true) the *ru'aya* (dream/vision); verily We, like *tha'leka* (afar-that-it/that)<sup>x</sup> requite [We] the benefactors. ﴿١٠٥﴾
106. Verily this, surely it<sup>x</sup> (is) the essay the manifester. ﴿١٠٦﴾
107. And We ransomed him by a *thebhen*<sup>62</sup> (an offering to be slaughtered, i.e. corban) great. ﴿١٠٧﴾
108. And We left on him in the lasts. ﴿١٠٨﴾
109. Peace (be/is) on *Ebraheema* (Abraham). ﴿١٠٩﴾
110. Like *tha'leka* (afar-that-it/that)<sup>x</sup> [We] requite the benefactors. ﴿١١٠﴾
111. Verily he (is) of Our *eba'de* (worshippers/submitters-/slaves) the believers. ﴿١١١﴾
112. And *bashsha'rnabo*<sup>63</sup> (We told him pleasant tidings) by *Is-haqa* (Isaac), a prophet of the *ssa'lebeena* (righteous people). ﴿١١٢﴾
113. And We blessed on him and on *Is-haqa* (Isaac); and of progeny<sup>w</sup> (of) them both a benefactor and *dha'lemon*<sup>64</sup> (injustice-doer) for himself<sup>w</sup> manifester. ﴿١١٣﴾

<sup>57</sup> The word "سعى" has several meanings, depending on the context: (1) "بمعنى عدا دون الشد" i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى" i.e. treaded = walk on, over, or along; (3) "عمل باجتهاد" = endeavored, i.e. he made conscientiously concerted effort toward an end, as in this context the boy reached the age where he endeavors the life's endeavors help his father; (4) "بمعنى قصد" intentionally treaded. When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الأم". See اللسان, and الصائر.

<sup>58</sup> The word "بني" is "little son" is an Arabic tongue expression meaning endearment, certainly not of slighting.

<sup>59</sup> That is consigned, i.e. they both entrusted their selves to Allah and His command through Abraham's vision.

<sup>60</sup> The word "تن" in "تله" means "كبه على وجهه بدرجة من القوة" the best I can find in English is tipped or flung.

<sup>61</sup> There is no English equivalent for "جبين" per se. So, I chose to transliterate and parenthetically explain..

<sup>62</sup> The word "الذبح" means that which is to be slaughtered. See البصير.

<sup>63</sup> See the Lexicon attached to this Translation for bashbara/yonbashsharo/ mubasheron= يبشّر\مبشّر.

<sup>64</sup> The word "ظالم" = "فاعل الظلم" = "the injustice-doer," as "الظالم" = "injustice."

114. And *laqad* (verily, already and affirmatively) surely *manana*<sup>65</sup> (We graced Our boon<sup>w</sup>) on Mosa (Moses) and Haroona (Aaron). وَلَقَدْ مَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١١٤﴾
115. And *najjayna* (We iteratively delivered) them both and people (of) them both from the distress the great. وَجَعَلْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ ﴿١١٥﴾
116. And We succored them so they<sup>z</sup> were they the overcomeers. وَنَصَرْنَاهُمْ فَكَانُوا هُمُ الْغَالِبِينَ ﴿١١٦﴾
117. And *aa'tayna* (We accorded) them both the book the *mustabeena*<sup>66</sup> (self-evident/seeker/demander of evidence). وَءَاتَيْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ ﴿١١٧﴾
118. And *badayna* (We divinely-guided) them both the *Sseratta* (single and specific Path) the straight. وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١١٨﴾
119. And We left on them both in the lasts. وَتَرَكْنَا عَلَيْهِمَا فِي الْأَخْرَبِ ﴿١١٩﴾
120. Peace (be/is) on Mosa (Moses) and Haroona (Aaron). سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١٢٠﴾
121. Verily We like *tha'leka* (afar-that-it/that)<sup>x</sup> [We] requite the benefactors. إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٢١﴾
122. Verily both (of) them (are) of Our *eba'de* (worshippers/submitters/slaves) the believers. إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٢٢﴾
123. And verily Eliasa surely (is) of the *mursa'leena* (sent-messengers). وَإِنَّ إِلْيَاسَ لَمِنْ الْمُرْسَلِينَ ﴿١٢٣﴾
124. Edb (when/since) said [he] to his people: should not<sup>67</sup> *tattaqoo* (you<sup>z</sup> reverentially guard not to displease Allah). إِذْ قَالَ لِقَوْمِهِ ۖ أَلَا تَتَّقُونَ ﴿١٢٤﴾
125. Do you<sup>z</sup> invoke *Ba'alan*<sup>68</sup> (i.e. the idol Ba'al) and you<sup>z</sup> leave/forsake *ahsa'na*<sup>69</sup> (perfectest and beautifulest) (of) the creators. أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ ﴿١٢٥﴾
126. Allah (is) your<sup>n</sup> Lord and Lord (of) your<sup>n</sup> fathers the firsts. اللَّهُ رَبُّكُمْ رَبَّ آبَائِكُمْ الْأَوَّلِينَ ﴿١٢٦﴾
127. So they<sup>z</sup> denied him; so verily they surely (are) *muhdbaroona*<sup>70</sup> (those that are made present predeterminedly vis-à-vis time and place). فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ ﴿١٢٧﴾

<sup>65</sup> The word “مَنَّ” in “نَمَنَّ” means “نِعْمَةً يُنْعِمُهَا.” That a “boon He graces it.”

<sup>66</sup> The word “mustabeen” has two distinct but supportive (to each other) meanings: (1) that the book is self-evident, for whoever looks into it rationally and unbiasedly; and (2) The book is “seeker,” in the sense of a demander of proof vis-à-vis anyone or anything that contradicts it.

<sup>67</sup> Clearly this “أَلَا” is the “أَلَا” for “عَرْضُ التَّرْغِيبِ أَوْ التَّحْضِيزِ” i.e. urging or desiring, promoting the action of the following verb. In this case the “urging” action.

<sup>68</sup> The word “Ba’alan” is only grammatically inflected for “Ba’al,” which was the name of an idol some Arabs (in present day town of Ba’albek, Lebanon) were worshipping.

<sup>69</sup> There is no English word for أَحْسَنَ = *ahsane*. Both words perfecter and beautifuler are in their adjective sense.

<sup>70</sup> The word “muhdbaroon” is plural of “muhdbar,” masculine, singular objective noun meaning: made present. However, such plural sense almost always despite their wish to be present.

128. Except Allah's *eba'da* (worshippers/ submitters/ slaves) the *mukhlaseena*<sup>71</sup> (they that were purified and saved). إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٢٨﴾
129. And We left on him in the lasts. وَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٢٩﴾
130. Peace (*be/is*) on *El-Yaseen*. سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ﴿١٣٠﴾
131. Verily We like *tha'leka* (*afar-that-it/ that*)<sup>x</sup> [We] requite the benefactors. إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٣١﴾
132. Verily he (*is*) of Our *eba'de* (worshippers/ submitters- / slaves) the believers. إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٣٢﴾
133. And verily *Loottan* (*Lott*) (*is*) surely of the *mursaleena* (*sent-messengers*). وَإِنَّ لُوطًا لَمِنَ الْمُرْسَلِينَ ﴿١٣٣﴾
134. *Edb* (*when/ since*) *najjainabo* (*We iteratively delivered him*) and his family<sup>w</sup> wholes. إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٣٤﴾
135. Except *ajoozan* (*aged-woman*) in the *gha'bereena* (*residuum/ remnants*). إِلَّا جُجُوزًا فِي الْغَابِرِينَ ﴿١٣٥﴾
136. Afterwards We destroyed the others. ثُمَّ دَمَّرْنَا الْآخَرِينَ ﴿١٣٦﴾
137. And verily you<sup>b</sup> surely you<sup>z</sup> pass-by on them by-morning. وَأَنذَرُكُمْ لِنُومٍ عَلَيْهِمْ مُّصْبِحِينَ ﴿١٣٧﴾
138. And by night; do then not cerebrate you.<sup>z</sup> وَبِالْأَيْلَافِ أَفَلَا تَعْقِلُونَ ﴿١٣٨﴾
139. And verily *Younisa* (*Jonah*) surely (*is*) of the *mursaleena* (*sent-messengers*). وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ ﴿١٣٩﴾
140. *Edb* (*when/ since*) [*he*] absconded to the laden *folke*<sup>x</sup> (*ship*).<sup>x</sup> إِذْ أَتَىٰ إِلَى الْفُلْكِ الْمَشْحُونِ ﴿١٤٠﴾
141. Then [*he*] lotted; then [*he*] [*was*] of the *mudhadheena* (*losers in the lot*). فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿١٤١﴾
142. So gulped him the fish/whale, while he (*was*) blameworthy. فَالْقَمْعُ الْخَوتُ وَهُوَ مُلِيمٌ ﴿١٤٢﴾
143. So *lawla* (*had it not been for*) that he [*was*] of the *musabbeheena* (*subhana Allah sayers*).<sup>72</sup> فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٤٣﴾
144. Surely (*he would have*) waited in its<sup>x</sup> belly to the day (*to be*) resurrected they.<sup>z</sup> لَلَيْثِ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾
145. So *nabathnabo* (*We caused the whale to regurgitate him*) by the open while he (*was*) *sageemon* (*longly-ill*). فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ﴿١٤٥﴾
146. And we sprouted on him a tree<sup>w</sup> of gourd. وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِينٍ ﴿١٤٦﴾

<sup>71</sup> The word “*mukhlaseena*” is objective, masculine, plural noun meaning: they that were selected by Allah for purity of their genuine nature and thus were provide safety and security from any punishment.

<sup>72</sup> “*Subhana Allah*” means: hallowedly and marvelously deeming Allah transcending all shortcomings and that all solemnly stand in awe and utmost consecration of Allah.



147. And We sent him to one hundred<sup>w</sup> thousand or swell they.<sup>z</sup> وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾
148. So they<sup>z</sup> believed; so *matta'anahum* (We let them relish the transitory worldly delight) to a while. فَآمَنُوا فَمَتَّعْنَاهُمْ إِلَى حِينٍ ﴿١٤٨﴾
149. So *istaftehim* (let-[you]<sup>s</sup>) seek situationally fitting and wise opinion of them); is (it) for your<sup>t</sup> Lord the daughters and for them the sons. فَاسْتَفْتِهِمْ أَلَيْسَ لَكَ أَلْبَنَاتٌ وَلَهُمُ الْأَبْنَاءُ ﴿١٤٩﴾
150. Or We created the angels females while they (were) witnesses. أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنثًا وَهُمْ شَاهِدُونَ ﴿١٥٠﴾
151. Indeed, verily they from their *efkey*<sup>x</sup> (slandorous-fabrication/ specious concoction)<sup>x</sup> surely they<sup>z</sup> say. أَلَا إِنَّهُمْ مِنْ أَفْكَهٍ لِقَوْلِهِمْ ﴿١٥١﴾
152. Begotten Allah;<sup>73</sup> and verily they surely (are) liars. وَلَدَ اللَّهِ وَإِنَّهُمْ لَكَاذِبُونَ ﴿١٥٢﴾
153. Has *isstafa*<sup>74</sup> ([He] superlatively and exclusively selected) the daughters over the sons. أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ ﴿١٥٣﴾
154. What (is) for you;<sup>b</sup> how you<sup>z</sup> rule. مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٤﴾
155. Do then not you<sup>z</sup> reminisce. أَفَلَا نَذْكُرُونَ ﴿١٥٥﴾
156. Or for you<sup>b</sup> an authority manifester. أَمْ لَكُمْ سُلْطَانٌ مُبِينٌ ﴿١٥٦﴾
157. So *oa'to* (let-produce/ present you<sup>r</sup>) by your<sup>n</sup> book, *en* (if) you<sup>c</sup> were *ssa'deqeena* (always truth enforcers). فَأَتُوا بِكِتَابِكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٥٧﴾
158. And they<sup>z</sup> made between Him and [between] the *jenna'te* (Jinn/ angels) a lineage; and *laqad* (verily, already and affirmatively) knew the Jinn verily they surely (are) *muhdharoona*<sup>75</sup> (those that are made present predeterminedly vis-à-vis time and place). وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نِصْبًا وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٨﴾
159. *Subhana*<sup>76</sup> (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Allah a'n (off) what describe they.<sup>z</sup> سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ ﴿١٥٩﴾

<sup>73</sup> That is: begat Allah a child. So Allah says: surely they are liars, for saying such a fallacious say.

<sup>74</sup> See the Lexicon to this Translation for elaboration and some specific examples. The word "اصطفى" means: selected the best from among other similars. The word is a transitive verb by (a) itself or (b) with the prepositional letter "على". In the case of (a) it could include more than a single element. In the case of (a) "الاصطفاء" is for superlative selection (i.e. taken the best of the bests) for: a mission, preference, or bestowment of a privilege over the entity subject of "الاصطفاء". In the case of (b) the subject of "اصطفاء" is exclusive, either because of the make-up or one or more characteristics for such exclusivity.

<sup>75</sup> The word "muhdharoon" is plural of "muhdhar," masculine, singular objective noun meaning: made present. However, such plural sense almost always despite their wish to be present.

<sup>76</sup> The word "subhana" = "سبحان" has no English equivalent. Wherever this word, or its grammatical inflections (such as "سبحانك" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render "subhana" = "سبحان" concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

160. Except Allah's *eba'da* (worshippers/submitters) the *mukhlaseena*<sup>77</sup> (they that were purified and saved). إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٠﴾
161. So verily you<sup>b</sup> and what you<sup>z</sup> worship. فَإِنَّكُمْ وَمَا تَعْبُدُونَ ﴿١٦١﴾
162. Not you<sup>f</sup> on it<sup>x</sup> surely (are) essaying. مَا أَنْتُمْ عَلَيْهِ بِفَعْنِينَ ﴿١٦٢﴾
163. Except whom<sup>p</sup> he (is) *ssaley*<sup>78</sup> ([he] broils on/by) the *Jabeeme's*<sup>79</sup> (intensely-blazing Fire<sup>w</sup>). إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ ﴿١٦٣﴾
164. And not of us except for him a *maqamon*<sup>80</sup> (status/station) *ma'aloomon* (that which is known). وَمَا مِنَّا إِلَّا لَهُ، مَقَامٌ مَعْلُومٌ ﴿١٦٤﴾
165. And verily we, surely (are) the *ssaffona* (row-rankers). وَلِنَّا لَنَحْنُ الصَّافُّونَ ﴿١٦٥﴾
166. And verily we, surely (are) the *musabbehoona* (*subhana-Allah* sayers). وَلِنَّا لَنَحْنُ الْمُسَبِّحُونَ ﴿١٦٦﴾
167. And *en* (*albeit*) they<sup>z</sup> were surely saying they.<sup>z</sup> وَإِنْ كَانُوا لَيَقُولُونَ ﴿١٦٧﴾
168. Had that we have a *thekran* (book like those) of the firsts. لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِنَ الْأَوَّلِينَ ﴿١٦٨﴾
169. Surely we (*would have*) been Allah's *ebada* (peoples-/submitters) the *mukhlaseena*<sup>81</sup> (they that were purified and saved). لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٩﴾
170. So unbelieved they<sup>z</sup> by it<sup>x</sup>/him,<sup>82</sup> so they<sup>z</sup> will know. فَكَفَرُوا بِهِ، فَسُوفَ يَعْلَمُونَ ﴿١٧٠﴾
171. And *laqad* (*verily, already and affirmatively*) preceded Our word<sup>w</sup> for Our *eba'de* (worshippers/submitters-/slaves), the *mursaleena* (sent-messengers). وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿١٧١﴾
172. Verily they, surely they (are) the (*had been made*)-overcomeers. إِنَّهُمْ هُمُ الْمُتَصَرُّونَ ﴿١٧٢﴾
173. And verily Our soldiers surely they (are) the prevailers. وَلِنَّا جُنْدَنَا هُمُ الْغَالِبُونَ ﴿١٧٣﴾
174. Then let-divert [*you*<sup>s</sup>] a'n (*off*) them until a while. فَقَوْلَ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٤﴾
175. And let-discern/sight them [*you*<sup>s</sup>] then they<sup>z</sup> will discern/sight. وَابْصُرْهُمْ فَسُوفَ يَبْصُرُونَ ﴿١٧٥﴾
176. Do then by Our torment *yasta'ajelona* (*affirmably hasten they*<sup>z</sup>). أَفَعَدَّائِنَا يَسْتَعْجِلُونَ ﴿١٧٦﴾

<sup>77</sup> See footnote 49 above for "*mukhlaseena*."

<sup>78</sup> The word "صَال" transliterated "*ssaley*" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely heated Fire.

<sup>79</sup> See footnote 22 above regarding *Jabeem*.

<sup>80</sup> Qur'aan commentators say this is with respect to the angels.

<sup>81</sup> See footnote 49 above, "*mukhlaseena*."

<sup>82</sup> The pronoun "ه" in "به" refers mostly to The Qur'aan, it<sup>x</sup>, as The Qur'aan is a *masculine* gender in Arabic; or possibly to Prophet Mohammad (SAWS).

177. So if [*it*<sup>x</sup>] descended by their court<sup>w</sup> then fouled the *munthareen's* (ones that were warned) morning. فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ ﴿١٧٧﴾

178. And let-divert [*you*<sup>s</sup>] a'n (off) them until a while. وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٨﴾

179. And let-discern/sight [*you*<sup>s</sup>] then will discern-/sight they.<sup>z</sup> وَابْصُرْ فَسَوْفَ يَبْصُرُونَ ﴿١٧٩﴾

180. *Subhana*<sup>83</sup> (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) your<sup>t</sup> Lord, Lord (of) the prestige<sup>w84</sup> a'nmma (regarding) what describe they.<sup>z</sup> سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾

181. And peace (be/is) on the *mursaleena* (sent-messengers). وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾

182. And the praise (is) for Allah, the worlds' Lord. وَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. *Ssad*.<sup>1</sup> By<sup>2</sup> The Qur'aan, the *Thek're* (repute/ message-/ reminder) possessor. صَّ وَالْقُرْآنِ ذِي الذِّكْرِ ﴿١﴾

2. Rather who<sup>r</sup> unbelieved they<sup>z</sup> (are) in haughtiness<sup>w3</sup> and a discord. بَلِ الَّذِينَ كَفَرُوا فِي عِزِّهِمْ وَشِقَاقِي ﴿٢﴾

3. How-many<sup>4</sup> We perished of before them of a generation; so they<sup>z</sup> called, while not then *mana'ssen*<sup>5</sup> (escape-place). كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَوا وَلَوْلَا حِينَ مَنَاصٍ ﴿٣﴾

4. And they<sup>z</sup> wondered that came (to) them a warner of them; and said the unbelievers: this (is) a magician *kaththabon* (iterative liar). وَجَبُوا أَن جَاءَهُمْ مُنْذِرٌ مِنْهُمْ وَقَالَ الْكَافِرُونَ هَذَا سَاحِرٌ كَذَّابٌ ﴿٤﴾

5. Has [*he*] made the *aalebata*<sup>w</sup> (deities)<sup>w</sup> an *elahan* (a deity) one; verily this (is) surely a thing (of) *aojabon* (a wonderment). أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ ﴿٥﴾

<sup>83</sup> See footnote76 regarding *subhana*.

<sup>84</sup> The word "العزة" = "prestige" = lordliness in the sense of: possessing power and authority over others.+

<sup>1</sup> See the *Lexicon* attached to this *Translation* for commentary on this.

<sup>2</sup> In Arabic the letter "و" is a letter used to swear in the name of Allah. In English the equivalent for swearing is "by." Therefore, since this *Ayah* begins by making an oath by the name of "القرآن," so we start with the word "by" and not "و" as "و" will not suffice the meaning.

<sup>3</sup> The word "عزة" here is not "prestige," of widely recognized prominence of esteem and honor by others towards an entity. This "عزة" is haughtiness, i.e. scornful and condescending pride towards others.

<sup>4</sup> The word "كم" is an interrogative exclamatory particle, meaning: "how-many," "how-much," "how-long."

<sup>5</sup> The word "مناص" is a place to escape to or take refuge into it.



6. And launched the chiefs of them (*saying they*<sup>6</sup>): that let-walk you<sup>z</sup> and *issbero* (*let-you<sup>z</sup> hold on patiently*) on your<sup>n</sup> *aaleha'te*<sup>w</sup> (*deities*);<sup>w</sup> verily this (*is*) a thing (*to be/being*) wanted. ٦
7. Not we heard by this in the [sect/faith]-she<sup>y6</sup> the last-she;<sup>yen</sup> (*not*) this except a fabrication. ٧
8. Has (*had-been*) descended on him the *Thek'ro* (*Qur'aan*) from among us; rather they (*are*) in a doubt of My *Thek're*; rather *lamma* (*not yet*)<sup>7</sup> they<sup>z</sup> tasted a torment. ٨
9. Or do they have your<sup>t</sup> Lord's mercy-treasures, The Mighty The *Wahha'be* (*iterative Granter*). ٩
10. Or for them the Heavens<sup>w</sup> and the Earth's<sup>w</sup> proprietorship and what (*are*) between them both; then let ascend they<sup>z</sup> in the causes (*means*). ١٠
11. Soldiers, whatever far-there,<sup>8</sup> *mabzoomon* (*he who is defeated*) of the parties. ١١
12. Denied-she<sup>y9</sup> before them *Noohen's* (*Noah's*) people and *Aadon* and Pharaoh the pickets<sup>10</sup> possessor. ١٢
13. And *Thamado* and *Lootten's* (*Lott's*) people and *lay'ka'te* (*wood's*)<sup>w</sup> companions; those (*are*) the parties. ١٣
14. *En* (*not*) All except denied they<sup>z</sup> the messengers; so, righted<sup>11</sup> [*My*]<sup>12</sup> punishment. ١٤
15. And not wait<sup>13</sup> those except a shriek-she<sup>y14</sup> one-she<sup>y</sup> not for it<sup>w</sup> of a *fawa'gen*<sup>15</sup> (*time span between two she-camel milkings*). ١٥

6 The word "الملة" is a feminine gender, so its qualifier "last" is likewise. Hence, superscripted<sup>w</sup>.

7 The particle "لَمَّا" has many functions, such as: it enters on the present tense and makes it past tense, and negates it. It also could mean a particle of exception, i.e.: "but." See القرطبي ومغني اللبيب.

8 In Arabic the demonstrative noun: "هنا" "هناك" and "هنا لك" are used respectively for "here" (near), "there" (middle) and "far there (for the furthest)." For the "بعيد" = "far," i.e. neither the immediate and nor the middle but the far. In English there are only two aspects of demonstrative nouns: here and there.

9 The word "كذبت" = denied<sup>w</sup> is in reference to the "people," which is جمع تكسير = broken plural in Arabic; so its reference must be feminized, as indicated by the "ت" in "كذبت."

10 The expression "Pharaoh the pickets' possessor" is the title of the Pharaoh at the time of Moses, either because he built those pyramids that look like the pigs or pickets in the ground or because he fastened his victims with pickets in the ground as he slew them.

11 That is upon them.

12 The speaker's pronoun "ي" in "عقاب," by Arabic (linguistic) Rule, is omitted, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (rhyme). See اعراب القرآن، لمحمود صافي.

13 The word "ينتظر" here means "ينتظر," see القرطبي.

14 The Arabic word "صيحة" is singular feminine noun, and its qualifying numerical "واحدة" is likewise feminine. Hence the prefix [she-] for both to indicate that.

15 The word "fawaq" or "fawaq" means the time span between two milkings, when the udder has time to get some milk back into it.

16. And they<sup>z</sup> said: O, our Lord, let-hasten [You<sup>s</sup>] for us our chit<sup>16</sup> (*portion*) before day (*of*) the reckoning. وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْنَا قَبْلَ يَوْمِ الْحِسَابِ ﴿١٦﴾
17. Issber (*let-[you<sup>s</sup>] hold on patiently*) on what they<sup>z</sup> say and let-remember [you<sup>s</sup>] Our abda<sup>17</sup> (*slave/worshipper*) Dawooda (*David*) the ay'de (*strength/might*) possessor; verily he (*is*) anwabon (*iterative repenter*). أَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَادْكُرْ عَبْدَنَا دَاوُودَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ ﴿١٧﴾
18. Verily We subjugated the mountains with him, yousabbehna<sup>18</sup> (*she-they say: subhana Allah*) by the aashe'yye<sup>19</sup> (*last part of day*) and the isbra'qe<sup>20</sup> (*surrounding lighting due to sunshine from sunrise*). إِنَّا سَخَرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ ﴿١٨﴾
19. And the birds, mahshooratan<sup>w21</sup> (*it-standers-thronged*);<sup>w</sup> all for him anwabon (*iterative returnee-repenter*). وَالطَّيْرِ مُحْشُورَةً كُلٌّ لَّهُ أَوَّابٌ ﴿١٩﴾
20. And We hardened his kingship and aa'taynabo (*We accorded him*) the hekмата<sup>w22</sup> (*wisdom*)<sup>w23</sup> and fassla al-kheyta'be<sup>24</sup> (*the speech-sunderance*). وَسَدَدْنَا مُلْكَهُ وَأَعَيْنَتْهُ الْحِكْمَةَ وَفَصَّلْنَا الْخُطَابَ ﴿٢٠﴾
21. And has atakaka<sup>x</sup> (*descended/came to you<sup>s</sup>*)<sup>x</sup> naba'o<sup>25</sup> (*piece-of-significant-and-availing-news*) (*of*) the antagonist edh (*when/while*) they<sup>z</sup> climbed the niche. وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ إِذْ سَارُوا بِالْمِحْرَابِ ﴿٢١﴾
22. Edh (*when/while*) they<sup>z</sup> entered on Dawooda (*David*); then [he] startled from them; they<sup>z</sup> said: let-not fear [you<sup>s</sup>]; twain disputants/antagonist transgressed some (*of*) us on some; so let-rule [you<sup>s</sup>] between us by the right and let-not tosh'ttett (*exceed [you<sup>s</sup>]*); and ehdena (*let-divinely-guide us [you<sup>s</sup>]*) to intent/center (*of*) the Sseratte (*road/way*). إِذْ دَخَلُوا عَلَىٰ دَاوُودَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَحَفَّ خَصْمَانِ بَيْنَ بَعْضُنَا عَلَىٰ بَعْضٍ فَاحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَىٰ سَوَاءِ الصِّرَاطِ ﴿٢٢﴾
23. Verily this (*is*) my brother, for him (*are*) nine and ninety ewe<sup>26</sup> and for me ewe-she<sup>y</sup> one-she<sup>y</sup>; then إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ

<sup>16</sup> The word "قِطًا" is a *written deed*, or a *short letter or note*, i.e. a *chit* wherein stated *portion of provision or rewards*. However, *figuratively* "قِطًا" means *book*. Also it came to mean a "portion." See اللتاج.

<sup>17</sup> The word "abda" = "slave," the *denotation* of this word is *vastly paradoxical* with respect to Allah vis-à-vis the humans. See the *Lexicon* attached to this Translation for an elaboration. This "abda" is a *might-possessor* in his worship to Allah, e.g.: he fasted on alternative days. This is rather very hard to do.

<sup>18</sup> The word "yousabbehna" means *she: it/they say: "subhana Allah,"* that is: *we single Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*. Mountains and birds are "broken plural" in Arabic, so their reference is *feminized*, hence "يسبحن" = *she-they/it say....*

<sup>19</sup> The word: "العشي" = "last part of day," this is *by and large*, See اللتاج. However, "العشي" could mean according to some from *immediately afternoon till morning*. Clearly there is *no English equivalent* for "العشي."

<sup>20</sup> The word "الإضاءة وانبساط نور الشمس على الأرض"، طبعاً بعد الشروق = "الإشراق" see اللتاج. That means when the sun fully rises over the Earth. This is *not* to be confused with "initial-sunrise" = "البزوغ"، i.e. when the sun first appears like the crescent but *not* fully out. And "الشروق" which is *basically* the atmospheric illumination/lighting due to the unobstructed sunshine after sunrise. Thus, "الإشراق" = *sunshine*.

<sup>21</sup> The word "mahshooratan" is an *objective plural noun*, with *no English equivalent*, meaning: *it-standers thronged*."

<sup>22</sup> See the *Lexicon* attached to this Translation for "bekma."

<sup>23</sup> Ibid.

<sup>24</sup> The expression "فصل الخطاب" is Arabic tongue expression meaning *sound-determination* by the speaker whereby a *sunderance* or *separation* of right and wrong become lucidly apparent.

<sup>25</sup> See the *Lexicon* attached to this Translation for "naba'a."

<sup>26</sup> In Arabic tongue the word "ewe" could denote a *female* (or a *wife*).

[he] said: let-[you]<sup>s</sup> sponsor me it,<sup>w</sup> and [he] outwitted me in the speech.

نَجَّهٌ وَحِدَةً فَقَالَ أَكْفَلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ ﴿٣٢﴾

24. Said [he]: *laqad* (verily, already and affirmatively) [he] wronged<sup>27</sup> you<sup>g</sup> by his request (of) your<sup>t</sup> ewe to his ewes; and verily many of the mixers surely transgress some over some except whom<sup>r</sup> they<sup>z</sup> believed and they<sup>z</sup> worked the righteous-works;<sup>w</sup> and (there are) a few of them; and presumed Dawoodo (David) that only We essayed him; so *istaghfara* ([he] sought forgiveness) (of) his Lord and [he] tumbled, *ra'key'an* (he who is markedly bowing i.e. head stooping, chest paralleling the ground and both palms leaning/holding on the knees) and *anaba*<sup>28</sup> ([he] returned-penitently).

قَالَ لَقَدْ ظَلَمَكَ لِسُؤَالِ نَجِّيكَ إِلَى نَاجِيهِ. وَإِنَّ كَثِيرًا مِّنَ الْخَالِطَاءِ يُبَغُّونَ بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَا هُمْ وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ. وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٣٣﴾

25. So We forgave for him *tha'leka* (afar-that-it/that);<sup>x</sup> and verily for him *endana* (by Our: munificence/Rule); surely (is) a nigh<sup>w</sup> and *husna*<sup>29</sup> (ultimate meritorious and beautiful) *ma'aabe* (willful-penitent-return).

فَغَفَرْنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَّآبٍ ﴿٣٤﴾

26. O, Dawoodo (David); verily We made you<sup>g</sup> a vicegerent<sup>30</sup> in the Earth,<sup>w</sup> so let-rule [you]<sup>s</sup> among the mankind by the right and let-not *tattabe'a* (closely-followed [you]) the *hawa* (tendentious liking)<sup>x</sup> then [it]<sup>x</sup> misleads you<sup>g</sup> a'n (off) Allah's path; verily who<sup>r</sup> stray/mislead they<sup>z</sup> a'n Allah's path for them (is) a severe torment; by what they<sup>z</sup> forgot<sup>31</sup> (ceased paying attention to) Day (of) the reckoning.

يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ ﴿٣٥﴾

27. And not We created the Heavens<sup>w</sup> and the Earth<sup>w</sup> and what (are) between them both vainly; *tha'leka* (afar-that-it/that)<sup>x</sup> (is) presumption (of) whom<sup>r</sup> unbelieved they;<sup>z</sup> so *waylon* (lengthy: stay in a valley in Hell/bane-/woe) for whom<sup>r</sup> unbelieved they<sup>z</sup> of The Fire.<sup>w</sup>

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَطْلًا ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ ﴿٣٦﴾

28. Or do We make who<sup>r</sup> believed they<sup>z</sup> and worked they<sup>z</sup> the righteous-works,<sup>w</sup> like the corrupters in the Earth;<sup>w</sup> or do We make the *muttaqeena* (they that reverentially guard against Allah's displeasure) as the *fujja're*<sup>32</sup> (religious-cover-rippers).

أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ ﴿٣٧﴾

<sup>27</sup> The Lexicon attached to this Translation for “ظالم”=“ظالم”= “injustice-doer” and “ظلم”= “wronger.”

<sup>28</sup> The word “أَنَابَ” means iteratively returned penitently. See الراغب.

<sup>29</sup> Some linguists suggest that الحسن is for the face while الجمال is for the parts of the body and other things. See الهادي

<sup>30</sup> The word “خليفة” is a masculine and the ة in “خليفة” is for intensification as in علامة. See تفسير كتب التفسير، مثل: تفسير. Also “خليفة”=Ameer of the believers, highest authoritative person.

<sup>31</sup> The word “نسي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to. The second meaning especially applies where Allah says: “We forgot you,” (S32:14), as Allah does not forget, but He chooses to ceases paying attention to something. See اللسان.

<sup>32</sup> The word “فَجَّارٌ”= “rippers of religious cover,” as the religious cover prohibits and prevents its wearer from =



29. A book<sup>x</sup> We descended it<sup>x</sup> to you<sup>g</sup> blessed;<sup>x</sup> to ruminant they<sup>z</sup> its<sup>x</sup> *Aya'te*<sup>w</sup> (*Qur'aanic statements*); and to reminisce the *alba'be*<sup>33</sup> (*hearts-intellects staff*) possessors. كَتَبْنَا أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرُوا أَلَّا يَكُنِ
30. And We granted for *Dawooda* (*David*) *Sulaymana* (*Solomon*); *ne'ama* (*most excellent*) the *abdo*<sup>34</sup> (*slave-/worshipper*); verily he (*is*) *anwabon* (*iterative returnee-repenter*). وَوَهَبْنَا لِذَاوُودَ سُلَيْمَانَ نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ
31. *Edb* (*when/since*) (*had been*) paraded on<sup>35</sup> him by late after-noon, the *ssafena'te*<sup>w36</sup> (*horses that are poised on three legs and have the hoof of the forth leg barely touching the ground*)<sup>w</sup> the coursers. إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْخَيَاطُ
32. Then [*he*] said: verily I loved, love (*of*) the *khayre*<sup>37</sup> (*horses*) a'n<sup>38</sup> (*off*) *thek're* (*Prayer for*) my Lord until it<sup>w</sup> (*the sun*) faded by the veil (*of darkness*). فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ
33. *Ruddo*<sup>39</sup> (*let-you<sup>z</sup> forthwith return*) it<sup>w40</sup> on me; then commenced [*he*] striking by the legs and the necks. رُدُّوْهَا عَلَيَّ فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ
34. And *laqad* (*verily, already and affirmatively*) We essayed *Sulaymana* (*Solomon*) and thrown on his chair a *jasadan*<sup>41</sup> (*tinged-physique*); afterwards *anaba*<sup>42</sup> (*[he] returned-penitently*). وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَداً ثُمَّ أَنَابَ
35. Said [*he*]: my Lord let-[*You*<sup>s</sup>] forgive for me and let-[*You*<sup>f</sup>] grant for me a proprietorship not befitting for an *ahaden*<sup>43</sup> (*a lone/any-one*) of after me; verily You,<sup>g</sup> You<sup>s</sup> (*are*) The *Wabha'bo* (*Ever/Stout Grantor*). قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ
36. So We subjugated for him the wind;<sup>w</sup> [*it*<sup>w</sup>] runs<sup>w</sup> by his command gently whence *assaba* (*[he] aimed*). فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ

= committing crimes in the open. So when the rippers of religious cover rip off such a cover they *exceed* the bounds. See **الراغب** for the word **“فاجر”**

33 See the *Lexicon* attached to this *Translation* for The Qur'aan's characterizations of "ذوالالباب" = the *alba'b's* possessors.

34 The word "abdo" = "slave," the denotation of this word is *vastly paradoxical* with respect to *Allah vis-à-vis the humans*. See the *Lexicon* attached to this *Translation* for an elaboration.

35 It is important to note here that "على" = "on," in "عليه" is *adverb of time/place*, i.e. *circumstantial, state or condition*. See **المعني**.

36 The word "safenal" means those horses that are *poised on three legs* and have the *hoof of the forth leg barely touching the ground*.

37 The word "الخير" here *in this context* means "horses," as the Arabs call the horses by *such a term*. See **النتاج**.

38 See the *Lexicon* attached to this *Translation* for the various meanings of the prepositional letter "عن."

39 The word "رُدُّوْهَا" is rooted in "رَدَّ" meaning *forthwith returned*; example the greeting must be "forthwith returned," as in: "And when (*had*) been greeted you<sup>z</sup> by a greeting<sup>w</sup> then let-you<sup>z</sup> greet by better than it<sup>w</sup> or let-you<sup>z</sup> forthwith-return it.<sup>w</sup>" (S4: 86).

40 That is the horses.

41 The word "جسداً" = a *tinged-physique* versus "body" be it *tinged* (colored) or *not*. See **الراغب**

42 The word "أناب" means *iteratively returned penitent*. See **الراغب**.

43 See the *Lexicon* attached to this *Translation* regarding "أحد."

37. And the Satans, each a builder and a diver.

وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ ﴿٣٧﴾

38. And others *muqarra'neena*<sup>44</sup> (*multitudinously bound*) in the manacles.

وَعَآخَرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ ﴿٣٨﴾

39. This (is) Our giving; so *amnon*<sup>45</sup> (*let-[you<sup>s</sup>] grace a boon<sup>w</sup>*) or let-withhold [you<sup>s</sup>] by other than reckoning/count.

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ ﴿٣٩﴾

40. And verily for him *endana* (*by Our munificence/Rule*) surely a nigh<sup>w</sup> and *husna*<sup>46</sup> (*ultimate meritorious and beautiful*) *ma'aa'be* (*willful-penitent-return*).

وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَكَابٍ ﴿٤٠﴾

41. And let-remember [you<sup>s</sup>] Our *abda*<sup>47</sup> (*a slave-/worshipper*) *Ayyouba* (*Job*) *edh* (*when/since*) [*he*] invoked his Lord: surely I touched/betided me the Satan by an anguish and a torment.

وَأَذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ ﴿٤١﴾

42. Let-kick/run [you<sup>s</sup>] by your<sup>t</sup> feet;<sup>w</sup> this (is) a *mughtasalon* (*water for bathing and showering*) cool and a drink.

أَرْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ ﴿٤٢﴾

43. And We granted for him his family<sup>w</sup> and their like with them, a mercy<sup>w</sup> from Us and a reminiscence-/remembrance<sup>w48</sup> for the *albab's* (*hearts-intellec[t]s staff*)'s possessors.

وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِنَّا وَذِكْرَىٰ لِأُولِي الْأَلْبَابِ ﴿٤٣﴾

44. And let-take [you<sup>s</sup>] by your<sup>t</sup> hand a bunch<sup>x</sup> (*of grass or shrubs*)<sup>x</sup> then let-strike [you<sup>s</sup>] by it<sup>x</sup> and let-not *tah'nath* ([you<sup>s</sup>] *perjure/suborn*); verily We found him *ssa'beran* (*patiently enduring suffering*); *ne'ama* (*most excellent*) (is) the *abdo*<sup>49</sup> (*a slave/worshipper*); verily he (is) *anwabon* (*iterative penitent-returnee* [*he*]).

وَخُذْ بِيَدِكَ صِغَةً فَأَضْرِبْ بِهِ وَلَا تَحْنُثْ إِنَّا وَجَدْنَاهُ صَابِرًا نِّعَمَ الْعَبْدُ إِنَّهُ أَوَّابٌ ﴿٤٤﴾

45. And let-mention/remember [you<sup>s</sup>] Our *ebada* (*worshippers/submitters/slaves*) *Ebraheema* (*Abraham*) and *Is-haqa* (*Isaac*) and *Ya'agooba* (*Jacob*) possessors (*of*) the hands/might and the *absa're* (*insights/discernments*).

وَأَذْكُرْ عَبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى الْأَيْدِي وَالْأَبْصَارِ ﴿٤٥﴾

46. Verily We refined them by a refinement<sup>w</sup> a reminiscence<sup>w</sup>/remembrance<sup>w50</sup> (*of*) the home<sup>w</sup> (*the world/the Hereafter*).

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ ﴿٤٦﴾

<sup>44</sup> The word “مُقَرَّنِينَ” is “مَشْدَدَةٌ للكثرة” as stated in التاج و البصائر.

<sup>45</sup> The word “مَنْ” in “أَمْنُنْ” means “نِعْمَةً يُنْعِمُهَا” That a “boon he graces it.”

<sup>46</sup> Some linguists suggest that الحسن is for the face while الجمال is for the parts of the body and other things. See الهادي

<sup>47</sup> See the Lexicon attached to this Translation regarding “أحد.”

<sup>48</sup> The word “ذِكْرَى” is “reminiscence/remembrance” based on this great Ayah, “And if the Satan (causes) you<sup>g</sup> to assuredly forget then sit not, after [the] reminiscence/remembrance” (S6: 68).

<sup>49</sup> See the Lexicon attached to this Translation regarding “أحد.”

<sup>50</sup> See footnote 48 above regarding reminiscence.

47. And verily they (are) *endana* (by Our Munificence-/Rule) surely of the *musstafeena*<sup>51</sup> (superlatively and exclusively selected) the *akhya're* (the ones that are: bounteously endowed with riches/who are good all around). ﴿١٧﴾
48. And let-mention/remember [you<sup>8</sup>] *Ismaeela* (Ishmael) and *Alyasa'a* (Eloisa) and *Thal-Kefle* (Isaiah) and everyone (of them is) of the *akhya're* (the ones that are bounteously endowed with riches and who are good all around). ﴿١٨﴾
49. This (is) *thek'ron* (Qur'aan) and verily for the *mutaqeena* (they who reverentially guard against Allah's displeasure) surely *busno*<sup>52</sup> (ultimately meritorious beautiful) *ma'aaben* (penitent return). ﴿١٩﴾
50. *Adnen's* (Eden's)<sup>53</sup> Paradise<sup>w</sup>/Gardens<sup>w</sup> *mufattahatan*<sup>w</sup> (fully opened, automatically get open)<sup>w</sup> for them the doors. ﴿٢٠﴾
51. Reclining they<sup>z</sup> (are)<sup>w</sup> in it; they<sup>z</sup> summon<sup>54</sup> in it<sup>w</sup> by fruit-she<sup>y55</sup> much<sup>w56</sup> and a drink.<sup>x</sup> ﴿٢١﴾
52. And they have *qa'sser'to-atta'rfey*<sup>57</sup> (eye-extremities<sup>w</sup> confiners)<sup>w</sup> *atra'bon*<sup>58</sup> (agers-identical). ﴿٢٢﴾
53. This, what (is has been/being) promised you<sup>z</sup> for day (of) the reckoning/accountability. ﴿٢٣﴾
54. Verily this (is) surely Our *rez'qa*<sup>x</sup> (provision/victuals for sustenance)<sup>x</sup> not for it<sup>x</sup> of depletion. ﴿٢٤﴾
55. This; and verily for the tyrants<sup>59</sup> surely (is) eviler *ma'aaben* (penitent-return). ﴿٢٥﴾
56. Hell<sup>w</sup> *yasslannda*<sup>60</sup> (they<sup>z</sup> be broiled on/by) it;<sup>w</sup> so wretched the *meba'do* (bed/cradle/fixed expanse). ﴿٢٦﴾

<sup>51</sup> See the *Lexicon* to this Translation for elaboration and some specific examples. The word “اصطفى” means: selected the best from among other similars. The word is a transitive verb by (a) itself or (b) with the prepositional letter “على.” In the case of (a) it could include more than a single element. In the case of (a) “الاصطفاء” is for superlative selection (i.e. taken the best of the bests) for: a mission, preference, or bestowment of a privilege over the entity subject of “الاصطفاء.” In the case of (b) the subject of “اصطفاء” is exclusive, either because of the make-up or one or more characteristics for such exclusivity.

<sup>52</sup> Some linguists suggest that الحسن is for the face while الجمال is for the parts of the body and other things. See الهادي

<sup>53</sup> The word “عدن” is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the “عدن” is center of Paradise. According to Abdullah Ibn Omar, “عدن” is a palace in Paradise enters it but a prophet, seddique, or martyr.

<sup>54</sup> That is whatever they call, by way of their wishes, they are provided.

<sup>55</sup> The word “فاكهة” = “fruit” in Arabic is feminine-gender. Hence it and its qualifier adjective are feminized by the suffix -she<sup>y</sup>.

<sup>56</sup> This superscript (w) is to feminize much.

<sup>57</sup> The expression “قاصرات الطرف” = “eye-extremities' confiners” means those that restrict their sights to their husbands.

<sup>58</sup> The word “اتراب” means they were born at the same time.

<sup>59</sup> The “tyrants” = “طاغون” those who are oppressive, harsh and arbitrary in their conduct.

<sup>60</sup> The word “يصلون” transliterated “yasslannda” here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely kindled Fire.



57. This; so let taste it<sup>x</sup> they<sup>z</sup> *hameemon*<sup>x61</sup> (*maximally heated/cooled water*)<sup>x</sup> and *ghassagon* (*cold-purulent*)<sup>x</sup>.

هَذَا فَلْيَذُوقُوهُ حَمِيمٌ وَعَسَاقٌ ٥٧

58. And another of its<sup>x</sup> form [similar/s/pairs].<sup>62</sup>

وَأَآخَرُ مِنْ شَكْلِهِ أَزْوَاجٌ ٥٨

59. This (*is*) a drove *mugtabemon* (*temerariouly-entrant*) with you;<sup>b</sup> not welcome by them; verily they *ssalo*<sup>63</sup> (*they<sup>z</sup> w/bo broil on/by*) The Fire.<sup>w</sup>

هَذَا فَجٍّ مُنْتَجِمٍ مَعَكُمْ لَا مَرْجَبًا بِهِمْ إِنَّهُمْ صَالُوا النَّارِ ٥٩

60. Said they:<sup>z</sup> rather you<sup>f</sup> (*are*) not welcome by you;<sup>b</sup> you<sup>f</sup> offered/advanced it<sup>x</sup> for us; so wretched the abode.

قَالُوا بَلْ أَنْتُمْ لَا مَرْجَبًا بِكُمْ أَنْتُمْ قَدْ مَتَّمْتُمُوهُ لَنَا فَيَسِّرْ لَنَا الْقَرَارَ ٦٠

61. Said they:<sup>z</sup> O, our Lord, who<sup>A</sup> [*he*] offered this to us, so let-augment him [*You<sup>s</sup>*] double torment in The Fire.<sup>w</sup>

قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ ٦١

62. And they<sup>z</sup> said: what (*is*) for us we see not men we were counting them of the evils.

وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ ٦٢

63. *A'ttakhabthna*<sup>64</sup> (*have we had taken and made*) them scornfully or (*had*) swerved a'n (*off*) them the *abssa'ro* (*insights/discernments*).

أَتَخَذْنَهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ ٦٣

64. Verily *tha'leka* (*afar-that-it/that*)<sup>x</sup> (*is*) surely right The Fire<sup>w</sup> folks<sup>w</sup> dispute.

إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ ٦٤

65. Let-say [*you<sup>s</sup>*]: verily only I am a warner and not of an *elaben* (*a deity*) except Allah, The One The *Qabha'ro* (*Ever/Stout Subduer*).

قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ٦٥

66. Lord (*of*) the Heavens<sup>w</sup> and the Earth<sup>w</sup> and what (*are*) between them both, The Mighty The *Ghffa'ro* (*Ever/Stout Forgiver*).

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفُورُ ٦٦

67. Let-say [*you<sup>s</sup>*]: it<sup>x</sup> (*is*) a great *naba'on*<sup>x65</sup> (*piece-of-significant-and-availing-news*).<sup>x</sup>

قُلْ هُوَ نَبَأٌ عَظِيمٌ ٦٧

68. You<sup>f</sup> re a'n (*regarding*) it<sup>x</sup> (*are*) shunners.

أَنْتُمْ عَنْهُ مُعْرِضُونَ ٦٨

69. Not [was] for me of a knowledge by *mala'e* (*the chiefs*) the highest, *edh* (*when/while*) they<sup>z</sup> dispute.

مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَإِ الْأَعْلَى إِذْ يَخْتَصِمُونَ ٦٩

<sup>61</sup> The word "*hameemon*"= "*حَمِيمٌ*" has no English equivalent *per se*. So, we transliterate and parenthetically explain. The word "*hameemon*"= "*حَمِيمٌ*" has at least four different meanings, one of which is a paradoxical meaning of maximally heated water or cooled water or could be just warm water. In this paradoxical sense most of the time it is the maximally heated water is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See *اللسان*.

<sup>62</sup> The word "*زوج*" in "*زوجين*" strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen), (5) hue (color). And quite relevant to the word "*زوج*" is its plural: (1) "*أزواج*," which could also mean: (2) similars, i.e. the look-likes., (3) hues. See *اللسان*.

<sup>63</sup> The word "*صَالُوا*" transliterated "*ssalo*" here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely heated Fire.

<sup>64</sup> The word "*اتخذ*" from "*الإنخذ*" which is "*إفتعال*" for "*الاتخذ*," as stated in *لسان العرب*; therefore, "*اتخذ*" is always taking and making/presuming some-thing of what was taken. Thus, it is not just the mere taking.

<sup>65</sup> See the *Lexicon* attached to this Translation for "*naba'a*."

70. *En (not) (being) revealed<sup>66</sup> to me except that only I am na'theeron (iterative warner) manifester.* إِنْ يُوحَىٰ إِلَىٰ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٧٠﴾

71. *Edb (while/since) said your<sup>t</sup> Lord for the angels: verily I am creating a human of a mud.* إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلَقْتُ بَشَرًا مِّن طِينٍ ﴿٧١﴾

72. *So edha (when/if) sawwayto (I erected/evened/set) him, and I blew in him of My Rou'be (Soul), then let-fall you<sup>z</sup> for him kowtowing.* فَإِذَا سَوَّيْتُهُ، وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ، سَاجِدِينَ ﴿٧٢﴾

73. *So kowtowed the angels all (of) them wholes.* فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٧٣﴾

74. *Except Eblis istakbara<sup>67</sup> ([he] affirmed his prideful haughtiness) and [he] [was] of the unbelievers/ingrates.* إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٧٤﴾

75. *Said [He]: O, Eblis, what prevented you<sup>g</sup> that not<sup>68</sup> [you<sup>s</sup>] kowtow for what I created by My Both Hands,<sup>w69</sup> have istakbarata<sup>70</sup> ([you<sup>h</sup>] affirmed your<sup>t</sup> prideful haughtiness) or you<sup>h</sup> were of the highs.* قَالَ يٰٓإِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي اسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ ﴿٧٥﴾

76. *Said [he]: I am khayron (choicer/superior/worthier) than him, [You<sup>s</sup>] created me of a fire<sup>w</sup> and [You<sup>s</sup>] created him of a mud.* قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ، مِن طِينٍ ﴿٧٦﴾

77. *Said [He]: then let-exit [you<sup>s</sup>] from it;<sup>w</sup> so verily you<sup>g</sup> (are) rajeemon (one who is ever iteratively stoned-/ cursed).* قَالَ فَخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٧٧﴾

78. *And verily on you<sup>g</sup> (is) My curse<sup>w</sup> to the Deen's (Judgment's/Requital's) Day.* وَإِنَّ عَلَيْكَ لَعْنَتِي إِلَىٰ يَوْمِ الدِّينِ ﴿٧٨﴾

79. *Said [he]: my Lord, then let-reprieve me [You<sup>s</sup>] to a day (to be) resurrected they.<sup>z</sup>* قَالَ رَبِّ فَأَنْظِرْنِي إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿٧٩﴾

80. *Said [He]: so verily you<sup>g</sup> (are) of the mundhareena (they who are reprieved).* قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٨٠﴾

81. *To [day] (of) the time, the ma'aloome (that which is known).* إِلَىٰ يَوْمِ أُلْقِيَ الْمَعْلُومِ ﴿٨١﴾

82. *Said [he]: by Your<sup>t</sup> prestige<sup>w</sup> surely I (shall) assuredly<sup>71</sup> aghaweyannhom<sup>72</sup> (I cause them to indulgently stray and have disappointment) wholes.* قَالَ فَبِعِزَّتِكَ لَأُغَوِّيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾

<sup>66</sup> The word "أُوحَى" in "يُوحَى" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And "الوحي" is fire or king. See اللسان.

<sup>67</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

<sup>68</sup> The particle "أَنْ" = "لَنْلا" see مغني اللبيب.

<sup>69</sup> The indication of the "hands" here says Emam القرطبي is for closeness of hospitality and ennoblement extended to Adam by Allah SWT. As in this world the "boss" does not directly do the work himself except by way ennobling the product. Others say: the "hands" are symbols of divine Might or Power. Under all circumstances, Allah's "Hands" is unlike anything imaginable or knowable, as with respect to Allah: "None (is) as His like a thing," (S42:11), hence no place for comparison at all.

<sup>70</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

<sup>71</sup> The "ل" in "لَأُغَوِّيَنَّهُمْ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly".

<sup>72</sup> The word "أُغَوِي" in "أُغَوِّيَنَّهُمْ" = "أُغَوِيَنَّهُمْ فِي الضَّلَالِ وَ خَابَ"، so he: indulgently strayed and was disappointed. See اللسان.

83. Except Your<sup>t</sup> *ebada* (worshippers/submitters/slaves) the *mukhlasseena*<sup>73</sup> (purified and saved). إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلَصِينَ ﴿٨٣﴾
84. Said [He]: So the right, and the right [I] say. قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ ﴿٨٤﴾
85. Surely [I] assuredly<sup>74</sup> fill Hell<sup>w</sup> from you<sup>g</sup> and of whom<sup>p</sup> [he] followed you<sup>g</sup> of them wholes. لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾
86. Let-say [you<sup>s</sup>]: not [I] ask you<sup>b</sup> over it<sup>x</sup> of remuneration and not I am of the *mutakallefeena* (ones that are officious or pretentious). قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿٨٦﴾
87. En (not) it<sup>x</sup> except *Thekron*<sup>x</sup> (Qur'aan/messenger-reminder)<sup>x</sup> for the worlds. إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٨٧﴾
88. And surely assuredly<sup>75</sup> know you<sup>z</sup> *naba'a*<sup>76</sup> (piece-of-significant-and-availing-news) it<sup>x77</sup> after a while. وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ ﴿٨٨﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)**

1. Descending<sup>1</sup> (of) The Book (is) from Allah, The Mighty The *Hakeeme*<sup>2</sup> (infinite *hekmah*<sup>3</sup> Possessor). تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾
2. Verily We descended to you<sup>g</sup> The Book by the right; so let-worship [you<sup>s</sup>] Allah, *mukh'lessan* (sincerely/faithfully/honestly) for Him (is) the religion. إِنَّا أَنْزَلْنَاهُ إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿٢﴾
3. Lo. For Allah (is) the religion the pure; and who<sup>r</sup> *ittakbatho*<sup>4</sup> (they<sup>z</sup> took and presumed) of lesser than-/without Him *aw'leyaa*<sup>5</sup> (guardians/allies), not [we] worship them except to near us they<sup>z</sup> to Allah a night;<sup>w</sup> verily Allah rules among them in what they (are) in it<sup>x</sup> differing they;<sup>z</sup> verily Allah divinely-guides not whom<sup>p</sup> he (is) a liar *kaffaron* (ever/stout ingrate). أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٣﴾

<sup>73</sup> The word "*mukhlaseen*" is objective, masculine, plural noun meaning: they that were selected by Allah for purity of their genuine nature and thus were provide safety and security from any punishment.

<sup>74</sup> The "ل" in "لأملأن" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly".

<sup>75</sup> The "ل" in "للتعلمن" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly".

<sup>76</sup> See the Lexicon attached to this Translation for "*naba'a*".

<sup>77</sup> The pronoun "هـ" in "نبأه" refers to the *theqro* = The Qur'aan. +

<sup>1</sup> The word "تنزيل" has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array. See التاج.

<sup>2</sup> See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم".

<sup>3</sup> See the Lexicon attached to this Translation for "*hekmah*".

<sup>4</sup> The word "اتخذ" from "الاتخاذ" which is "إفعال" for "الاتخاذ", as stated in لسان العرب; therefore, "اتخذ" is always taking and making/presuming some thing of what was taken. Thus, it is not just the mere taking.

<sup>5</sup> The word "أولياء" could also mean, among them: protector, friend.



4. Had Allah wanted to *yattakhetha*<sup>6</sup> ([He] takes and makes) a child, surely (would have) *isstafa*<sup>7</sup> ([He] superlatively and exclusively selected) of what [He] creates whatever<sup>8</sup> [He] wills; *subhana*<sup>9</sup> (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him, He (is) Allah The One The *Qabha'ro* (Ever/Stout Subduer).
5. [He] created the Heavens<sup>w</sup> and the Earth<sup>w</sup> by the right; *youkawnero* ([He] wraps/transposes) the night over the *naha're* (between sunrise and sunset) and *youkawnero* the *naha'ra* over the night; and [He] subjugated the sun<sup>w</sup> and the moon<sup>x</sup> each runs for *ajalen*<sup>10</sup> (term-limit) *musamma*<sup>11</sup> (that which is designated and/or named); ha, He (is) The Mighty The *Ghaffaro* (Ever/Stout Forgiver).
6. [He] created you<sup>b</sup> of one<sup>w</sup> self;<sup>w</sup> afterwards [He] made of her/it<sup>w</sup> her/its<sup>w</sup> spouse (wife);<sup>12</sup> and [He] descended for you<sup>b</sup> of the *an'aa'me*<sup>w</sup> (cattle/camels-/sheep/goats)<sup>w</sup> eight pairs;<sup>13</sup> [He] creates you<sup>b</sup> in your<sup>n</sup> mother's bellies, a creation of after a creation in three darknesses;<sup>w</sup> *tha'lekum* (collective-afar-that)<sup>x</sup> Allah (is) your<sup>n</sup> Lord; for Him (is) the proprietorship; no an *elaha* (a deity) except Him, so wherefrom<sup>14</sup> you<sup>z</sup> (are being) distracted.
7. En (if) you<sup>z</sup> unbelieve then verily Allah (is) rich a'n (regarding) you;<sup>b</sup> and not delights [He] for His *eba'de*

<sup>6</sup> See footnote 4 above regarding **اتخذ**.

<sup>7</sup> See the *Lexicon* to this Translation for elaboration and some specific examples. The word "اصطفى" means: selected the best from among other similars. The word is a transitive verb by (a) itself or (b) with the prepositional letter "على." In the case of (a) it could include more than a single element. In the case of (a) "الاصطفاء" is for superlative selection (i.e. taken the best of the bests) for: a mission, preference, or bestowment of a privilege over the entity subject of "الإصطفاء." In the case of (b) the subject of "إصطفاء" is exclusive, either because of the make-up or one or more characteristics for such exclusivity.

<sup>8</sup> The particle "ما" is "إسم أو أداة شرط" = conditional noun/particle; or "ما" = "إسم موصول" = connective noun meaning whatever, or that which. See محمود صافي لمحمود القرآن، إعراب القرآن، لـ احمد الحلب

<sup>9</sup> The word "subhana" = "سبحانه" has no English equivalent. The word is made up of two parts: "subhana" and the pronoun "ho" = "Him." Wherever the word "subhana," or its associates/inflections (such as "سبحان" or "سبحانك") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render "subhana" = "سبحان" concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him).

<sup>10</sup> The word "الاجل" means term-limit, see اللسان.

<sup>11</sup> The word "musamma" is masculine, singular, subjective noun, meaning: that which is designated and/or named.

<sup>12</sup> The word "spouse" here means "wife," because in (S 7:189) Allah says: "to quiet [be] to her."

<sup>13</sup> The word "زوج" in "زوجين" strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen), (5) hue (color). And quite relevant to the word "زوج" is its plural: (1) "أزواج," which could also mean: (2) similars, i.e. the look-likes. ), (3) hues. See اللسان.

<sup>14</sup> The word "أنى" is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

(*worshippers/submitters/slaves*) the unbelief; and if you<sup>z</sup> thank [He] delights it<sup>x</sup> for you,<sup>b</sup> and not *ta'zero* (*ill-burdens/sins/offends*) a *wa'zeyra'ton* (*she-ill-burden-bearer/she-sinner/she-offender*) another's *wezra*<sup>15</sup> (*an ill-burden/sin/offense*); afterwards to your<sup>n</sup> Lord (*is*) your<sup>n</sup> return then *youn'be'o* (*inform by piece-of-significant-and-availing-news*) you<sup>b</sup> [He] by what you<sup>c</sup> were working; verily [He] (*is*) Omniscient by the chests' possession.

وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا  
يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ  
ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ  
بِمَا كُنتُمْ تَعْمَلُونَ إِنَّهُ عَلِيمٌ بِذَاتِ  
الصُّدُورِ ﴿٣٩﴾

8. And if touched/betided the human *dhurron* (*persistent distress*) [he] invoked his Lord, *muneeban*<sup>16</sup> (*iteratively penitent-returnee*) [he] to Him; afterwards if *khanwala* ([He]fostered/nurtured) him a boon<sup>w17</sup> from Him, [he] forgot<sup>18</sup> (*ceased paying attention to*) what [he] [was] invoking of before; and [he] made for Allah compeers, to stray [he] *a'n* (*off*) His path; let-say [you<sup>s</sup>]: *tamatta'ao* (*let-relish the transitory worldly delights [you<sup>s</sup>]*) by your<sup>t</sup> unbelief a little; verily you<sup>g</sup> (*are*) of The Fire's<sup>w</sup> companions.

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ  
مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِنْهُ  
نَسَىٰ مَا كَانَ يَدْعُو إِلَيْهِ مِنْ قَبْلُ  
وَجَعَلَ لِلَّهِ أَنْدَادًا لِيُضِلَّ عَنْ سَبِيلِهِ  
قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ  
أَصْحَابِ النَّارِ ﴿٤٠﴾

9. O/*is*<sup>19</sup> who<sup>p</sup> [he] (*is*) a *gha'neton* (*he-devotedly-obeyers-/submitter*) the night's segments, kowtowing [he] and standing [he], *yah'thara* ([he] *takes caution*) (*regarding*) the Hereafter<sup>w</sup> and *yarjo*<sup>20</sup> ([he] *fears/hopes*) His Lord's mercy;<sup>w</sup> let-say [you<sup>s</sup>]: are level who<sup>r</sup> they<sup>z</sup> know and who<sup>r</sup> not know they;<sup>z</sup> verily only reminisce the *alba'be's* (*hearts-intellects staff*)'s possessors.

أَمَنْ هُوَ قَلْبٌ أَتَىٰ آلِيلَ سَاحِدًا  
وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةً  
رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ  
وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو  
الْأَلْبَابِ ﴿٤١﴾

10. Let-say [you<sup>s</sup>]: O, [My] *eba'de* (*worshippers/submitters-/slaves*) who<sup>r</sup> believed they<sup>z</sup> *ettaqo* (*let-[you<sup>s</sup>] reverentially guard not to displease*) your<sup>n</sup> Lord; for whom<sup>r</sup> *ahasano* (*they<sup>z</sup> rendered: meritorious-deed*) in this-she<sup>v21</sup> the world<sup>w</sup> a *hasanaton*<sup>w</sup> (*meritorious-deed*),<sup>w</sup> and Allah's Earth<sup>w</sup> (*is*) vast;<sup>w</sup> verily only (*to be*) fulfilled<sup>22</sup> the *ssa'beroona* (*people of patience*) their remuneration by other than a count.

قُلْ يَعْبَادِ الَّذِينَ ءَامَنُوا اتَّقُوا رَبَّكُمْ  
لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا  
حَسَنَةٌ وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا يُوَفَّى  
الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿٤٢﴾

<sup>15</sup> The word "وَزْرٌ"=*we'zr* means: *heavy: burden/sin/offense*. Translated parenthetically here as "*heavy: burden/sin/offense*" as it is a *heavy: burden* which *impedes*, unless properly handled. It is *potentially* a sin or an offense for a "وزير"=*vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others. Thus, I chose to further *qualify* "*burden*" by the word "*ill*" as such qualification *really and truly best approximate* the seriousness of such a burden in reference. See *اللسان*.

<sup>16</sup> The word "مُنِيبًا" from "أَنَابَ" means *iteratively penitent*. See *الراغب*.

<sup>17</sup> See the *Lexicon* attached to this Translation for "*ne'amah*" ("*boon*").

<sup>18</sup> The word "نَسَى" has dual meanings: (1) "*forgot*" or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The *second meaning especially applies where Allah says*: "We forgot you," (S32:14), as Allah does not forget, but He chooses to *ceases paying attention to something*. See *اللسان*.

<sup>19</sup> The word "أَمَنْ" means "يَأْمَنُ," see *الفرطبي*.

<sup>20</sup> That is seeks the delight of Paradise<sup>w</sup>.

<sup>21</sup> "The world" in Arabic is *feminine*. So, the indication to it is by *this-she*<sup>v</sup>.

<sup>22</sup> The word "يُوَفَّى" from "الوفاء" = "التمام," meaning gathering the last component of any obligation to make it a whole. So, "يُوَفَّى" means to be endeavored and gathered the last part of an obligation and fulfilled it.

11. Let-say [you<sup>s</sup>]: verily I (*had been*) commanded to worship Allah *mukh'lessan* (*sincerely/faithfully/honestly*) for Him (*is*) the religion. قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ ٱلْدِينَ ۝١١
12. And I (*had been*) commanded to that [I] be first (*of*) the Muslims. وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ ۝١٢
13. Let-say [you<sup>s</sup>]: verily I fear/know,<sup>23</sup> *en* (*if*) I disobeyed my Lord, a great day's torment. قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ۝١٣
14. Let-say [you<sup>s</sup>]: Allah [I] worship *mukh'lessan* (*sincerely/faithfully/honestly*) for Him (*is*) my religion. قُلِ ٱللَّهُ أَعْبُدْ مُخْلِصًا لَهُ دِينِي ۝١٤
15. So let-worship you<sup>z</sup> what willed you<sup>c</sup> of lesser than/without Him; let-say [you<sup>s</sup>]: verily the losers (*are*) who<sup>r</sup> lost they<sup>z</sup> their selves<sup>w</sup> and their families<sup>w</sup> The *Qeyamatey's*<sup>w</sup> (*Judgment's*) Day; ha, *tha'leka* (*afar-that-it/that*)<sup>x</sup> it<sup>x24</sup> (*is*) the *khusra'ne*<sup>25</sup> (*perdition/waste-/misguidance*) the manifest. فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ قُلْ إِنَّ ٱلْخَاسِرِينَ ٱلَّذِينَ خَسِرُوا أَنفُسَهُمْ وَهَٰلِيلِهِمْ يَوْمَ ٱلْقِيَمَةِ ۚ أَلَا ذَٰلِكَ هُوَ ٱلْخُسْرَٰنُ ٱلْمُبِينُ ۝١٥
16. For them from above them shades of Fire<sup>w</sup> and from beneath them shades; *tha'leka* (*afar-that-it/that*)<sup>x</sup> frightens Allah by it<sup>x</sup> His *eba'da* (*worshippers-/submitters/slaves*); O, [My] *eba'de* so *ettago'ne* (*let-you<sup>r</sup> reverentially guard against the displeasure of*) [Mine].<sup>26</sup> لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ ٱلنَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ذَٰلِكَ يُخَوِّفُ ٱللَّهُ بِهِ عِبَادَهُ ۚ يَعِبَادُونَ ۝١٦
17. And who<sup>r</sup> avoided they<sup>z</sup> the *Ttagboota* ("devil"/"tyrant"-/irreligious man-made system/"of rules contravening *Sharey'ah*") to worship it<sup>w</sup> and *anabo*<sup>27</sup> (*they<sup>z</sup> iteratively returned-penitently*) to Allah, for them (*is*) the *bushra*<sup>w</sup> (*pleasing-tiding*);<sup>w28</sup> so *bashsher*<sup>29</sup> (*let-[you<sup>s</sup>] tell pleasant tidings*) [My] *eba'de* (*worshippers/submitters/slaves*). وَٱلَّذِينَ اجْتَنَبُوا ٱطَّعُنُو أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى ٱللَّهِ لَهُمُ ٱلْبُشْرَىٰ فَبَشِّرْ عِبَادَ ۝١٧
18. Who<sup>r</sup> *yasta'meaona*<sup>30</sup> (*they<sup>z</sup> affirmably hear*) the say then *yattabe'ona* (*they<sup>z</sup> closely-follow*) its<sup>x</sup> *absa'na*<sup>31</sup> (*perfectest and beautifulest*), those (*are*) whom<sup>r</sup> *bada* (*divinely-guided*) them Allah; and those, they (*are*) the *alba'be's* (*hearts-intellecst staff*)'s possessors. ٱلَّذِينَ يَسْتَمِعُونَ ٱلْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ۚ أُو۟لَٰئِكَ ٱلَّذِينَ هَدَىٰهُمُ ٱللَّهُ ۖ وَأُو۟لَٰئِكَ هُمُ ٱلْأَلْبَابُ ۝١٨

<sup>23</sup> Linguistically the word "خفت" carries dual meanings: (1) fear and (2) know. Both meanings could apply.

<sup>24</sup> The pronoun "هو" refers to the "loss" which is a masculine gender in Arabic.

<sup>25</sup> The word "الخرسان," linguistically in The Qur'aan has various senses, such as "waste" or as in here it means *misguidance/perdition*. See the *Lexicon* attached to this Translation for details. Also see البصائر.

<sup>26</sup> The letter "ن" in "فَاتَقُونَ" by Arabic (linguistic) Rule, is called "نون الوقاية او العمداء، حيث لا يستغنى عنها" which precedes the speaker's pronoun "ي." The speaker's pronoun "ي" in "فَاتَقُونَ" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's end harmony (rhyme)*. See إعراب القرآن، لمحمود صافي.

<sup>27</sup> The word "انابوا" from "اناب" means iteratively returned penitent. See الراغب.

<sup>28</sup> Here again there is no single word in English for the noun "بشرى" so we resort to transliteration and parenthetical explanation. So, *bushra* (a pleasing-tiding). And "بشرى" unlike its verbal conjugates, throughout The Qur'aan always use it for the "*kbayrey*" (*desirables, goodnesses, worthinesses*).

<sup>29</sup> Ibid, only here regarding بشر.

<sup>30</sup> See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

<sup>31</sup> There is no English word for أحسن = *absane*. Both words *perfectest* and *beautifulest* are in their adjective sense.



19. Is then whoever righted on him the torment's word,<sup>w</sup> are then you<sup>s</sup> rescuing who<sup>a</sup> (is) in The Fire.<sup>w</sup>

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتَ تُنْقِذُ مَنْ فِي النَّارِ ﴿١٩﴾

20. But who<sup>r</sup> *ettaqaw* (they<sup>z</sup> had reverentially guarded not to displease Allah) their Lord, for them chambers<sup>w</sup> above it<sup>w</sup> chambers<sup>w</sup> *mabneyyatun*<sup>w</sup> (that which are built)<sup>w</sup> run<sup>w</sup> under it<sup>w</sup> the rivers; Allah's promise, not unfulfills Allah the appointment.

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ هُمْ عُرُفٌ مِّنْ فَوْقِهَا عُرُفٌ مَّبْنِيَّةٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ وَعَدَ اللَّهُ لَا يَخْلِفُ اللَّهُ الْمِيعَادَ ﴿٢٠﴾

21. Have not seen [you<sup>s</sup>] that Allah descended from the sky<sup>w</sup> water;<sup>x</sup> then [He] threaded it<sup>x</sup> springs in the Earth;<sup>w</sup> afterwards *yukebrejo* ([He] emerges/produces) by it<sup>x</sup> *zer'an*<sup>32</sup> (crop that had germinated/sprouted/became ready for harvesting) variant its<sup>x</sup> hues;<sup>x</sup> afterwards [it<sup>x</sup>] desiccates then [you<sup>s</sup>] see it<sup>x</sup> *mussfarran* (turning-yellow-/all yellow); afterwards [He] makes it<sup>x</sup> debris; verily in *tha'leka* (afar-that-it/that)<sup>x</sup> surely (is) a reminiscence-/remembrance<sup>w33</sup> for the *alba'be's* (hearts-intellects staff)'s possessors.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنبِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُّخْتَلِفًا أَلْوَنُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَلْبَابِ ﴿٢١﴾

22. Is then whomever *sharaba* (delightedly opened) Allah his chest for [the] Islam, so he (is) on an illumination from his Lord; so *waylon* (lengthy: stay in a valley in Hell/bane/woe) for the indurate<sup>w34</sup> (are) their hearts of *thekre* (Qur'aan/mention of) Allah; those (are) in a misguidance manifester.

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّنْ رَبِّهِ فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ مِّنْ ذِكْرِ اللَّهِ أُولَئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٢٢﴾

23. Allah *naẓẓala* (iteratively descended) *absana* (excellenter) (of) the discourse<sup>x</sup> a Book<sup>x</sup> similar (are its<sup>x</sup> *Aya'te* i.e. its statements), *mathany* (recurrent); *taq'sha'erro* (get-gooseflesh-/shudder) from it<sup>x</sup> skins (of) whom<sup>r</sup> *yakhshanna* (they<sup>z</sup> reverently-fear) their Lord; afterwards soften their skins and their hearts to Allah's *thek're* (Qur'aan); *tha'leka* (afar-that-it/that)<sup>x</sup> (is) Allah's *buda* (divine-guidance), *yahdey* ([He] divinely-guides) by it<sup>x</sup> whom<sup>r</sup> [He] wills and whom<sup>r</sup> misleads Allah, then not for him of a *baden* (divinely-guider).

اللَّهُ نَزَّلَ أَحْسَنَ الْكِتَابِ كِتَابًا مُّتَشَابِهًا مَّثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٢٣﴾

24. Has then whoever *yattaqey* (cautiously-guards he) by his face ill (of) the torment<sup>35</sup> The *Qeyamatey's*<sup>w</sup>

أَفَمَنْ يَتَّقِ بِوَجْهِهِ سُوءَ الْعَذَابِ

<sup>32</sup> See the *Lexicon* attached to this *Translation* for this very important word.

<sup>33</sup> The word “ذكري” is “reminiscence/remembrance” based on this great *Ayah*, “And if the Satan (causes) you<sup>g</sup> to assuredly forget then sit not, after [the] reminiscence/remembrance” (S6: 68).

<sup>34</sup> The word “قلوب” = “hearts” is a “جمع تكسير” = “broken plural.” And the word “قاسية، أو قسية، كما قال البعض،” “و هذا أبلغ، ولكن ليس هذا موضوعنا هنا” *feminized* as a “broken plural.” Hence: “indurate<sup>w</sup>” as so stated.

<sup>35</sup> Qur'aan commentators say that there is an intended omission of an obvious “predicative clause” = better than he who is saved and delighted? Such omission is due to the eloquence, brevity, and obviousness. As the person will guard =

- (Judgment's) Day;<sup>36</sup> and (had been) said for the *dha'lemeena*<sup>37</sup> (injustice-doers) let-taste you<sup>z</sup> what you<sup>c</sup> were earning. ﴿مَا كُنْتُمْ تَكْسِبُونَ﴾ (٢١)
25. Denied they<sup>z</sup> who<sup>r</sup> of before them; then *ata*<sup>x</sup> (betided/eventuated)<sup>x</sup> them the torment from whence not perceive they.<sup>z</sup> ﴿كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَنْتَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ﴾ (٢٥)
26. So Allah (had caused) them (to) taste the ignominy in the life<sup>w</sup> (of) the world<sup>w</sup> and surely the Hereafter's<sup>w</sup> torment (is) bigger, if they<sup>z</sup> were (to) know. ﴿فَإِذَا هُمْ لِلَّهِ الْخِزْيُ فِي الْحَيَاةِ الدُّنْيَا وَالْعَذَابِ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ﴾ (٢٦)
27. And *laqad* (verily, already and affirmatively) We struck for the mankind in this, The Qur'aan<sup>x</sup> of every a parable/example, *la'alla* (craving currently unavailable deed that, perhaps) they bethink they.<sup>z</sup> ﴿وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ﴾ (٢٧)
28. Qur'aan<sup>x</sup> Arabic, other than possessing crookedness; *la'alla* (craving currently unavailable deed that, perhaps) they *yattaqoona* (they<sup>z</sup> reverentially guard not to displease Allah). ﴿قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ﴾ (٢٨)
29. Struck Allah a parable/example: a man (slave) in him contentious partners and a man *salaman*<sup>38</sup> (peaceful/slave of a sole owner) for a man; are both level/even parable/example; the praise (is) for Allah; rather most (of) them not know. ﴿ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾ (٢٩)
30. Verily you<sup>g</sup> (are) *mayye'ton* (eventually dying) and verily they (are) [too] *mayye'toon* (=plural of *mayye'ton*). ﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ﴾ (٣٠)
31. Afterwards verily you<sup>b</sup> (are) The *Qeyamatey's*<sup>w</sup> (Judgment's) Day *enda* (by Rule of) your<sup>n</sup> Lord you<sup>z</sup> dispute. ﴿ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ﴾ (٣١)
32. Then who<sup>a</sup> (is) wronger<sup>39</sup> than who<sup>p</sup> [he] lied on Allah and denied [he] by the truth *edh* (when/since) [it<sup>x</sup>] came (to) him; is not in Hell<sup>w</sup> a *mathwa*<sup>40</sup> (forced: long-term-abode) for the unbelievers. ﴿فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ﴾ (٣٢)
33. And who<sup>x</sup> [he] came by the truth<sup>x</sup> and *ssaddaqa* ﴿وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ﴾

= against any danger to his "face," the most distinctive feature of his entity, by his hands. But in this case his hands are bound and shackled to his neck. Thus, he has no other mean to guard against any danger except by his *face*=his entire entity as he is flung into Hell.

<sup>36</sup> There is an omitted predicate (=better or he who is in Paradise) at the end of this sentence. See القرطبي.

<sup>37</sup> The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice." See the Lexicon attached to this Translation.

<sup>38</sup> The word "سَلَمًا" = peaceful see التاج, it also means owned by a sole owner, according to القرطبي.

<sup>39</sup> See the Lexicon attached to this Translation for "الظالم" = "injustice-doer" and "الظلم" = "wronger."

<sup>40</sup> In "اللسان" = "ثوى" = هلك; and "مَثْوًى" in The Qur'aan overwhelmingly is joined with Hell. So, whoever is in the "مَثْوًى" is there by force of his/her circumstances and not by his/her choice per se. So, *mathwa*-abode is an obligatory one and so "forced: long-term/semi-permanent-abode" seems to me rather appropriate.





42. Allah *yatawaffa* ([He] receives: before death/in unconscious state) the selves<sup>w</sup> while [its<sup>w</sup>]<sup>47</sup> death; and which<sup>u</sup> died not in its<sup>w</sup> *mana'me*<sup>48</sup> (sleep/sleep-locale) then [He] with-holds (*that*) which<sup>u</sup> [He] judged on it<sup>w</sup> the death and [He] sends the other<sup>w</sup> to *ajalen*<sup>49</sup> (term-limit) *musamma*<sup>50</sup> (*that which is designated/named*); verily in *tha'leka* (*afar-that-it/that*)<sup>x</sup> surely (are) *Aya'ten*<sup>w</sup> (*miracles/signs/proofs*) for a people rethinking.

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلَ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾

43. Or *ittakebatho*<sup>51</sup> (*they<sup>z</sup> took and made*) of lesser than-/without Allah intercessors; let-say [*you<sup>s</sup>*]: do even while albeit<sup>52</sup> they<sup>z</sup> [were] neither possessing a thing and nor they<sup>z</sup> cerebrate.

أَمْ اتَّخَذُوا مِن دُونِ اللَّهِ شُفَعَاءَ قُلْ أُولَٰئِكَ كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ ﴿٤٣﴾

44. Let-say [*you<sup>s</sup>*]: for Allah (*is*) the intercession<sup>w</sup> together; for Him (*is*) the Heavens<sup>w</sup> and the Earth's<sup>w</sup> proprietor-ship; afterwards to Him (*is to be*) returned you.<sup>z</sup>

قُلْ لِلَّهِ الشَّفَعَةُ جَمِيعًا لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٤٤﴾

45. And if (*had-been*) mentioned Allah alone disgusted<sup>w</sup> hearts (*of*) whom<sup>r</sup> not believe they<sup>z</sup> by the Hereafter;<sup>w</sup> and if (*had-been*) mentioned whom<sup>r</sup> (*are*) lesser than-/without Him, *edha* (*suddenly/whereas*) they (*are*) *yestabsheroona*<sup>53</sup> (*they<sup>z</sup> affirm pleasant tidings*).

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِن دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾

46. Let-say [*you<sup>s</sup>*]: *Allahobumma*<sup>54</sup> (O, Allah), The Heavens<sup>w</sup> and the Earth's<sup>w</sup> *Fatte're* (*innately-perfect-Originator*); the invisible and the visible Knower; you<sup>s</sup> rule among Your<sup>t</sup> *eba'de* (*worshippers/submitters/slaves*) in what they<sup>z</sup> were in it<sup>x</sup> differing they.<sup>z</sup>

قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَلِيمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٤٦﴾

47. And had that for whom<sup>r</sup> *dhalamo*<sup>55</sup> (*they<sup>z</sup> wronged*) what (*are*) in the Earth<sup>w</sup> together and its<sup>x</sup> like with it<sup>x</sup> surely (*would have*) ransomed they<sup>z</sup> by it<sup>x</sup> from the ill torment, The *Qeyamatey's*<sup>w</sup> (*Judgment's*) Day;

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَمَةِ وَبَدَا

<sup>47</sup> That *each individual self*, without exception.

<sup>48</sup> As sleep is the *minor* death.

<sup>49</sup> The word "الاجل" means term-limit, see اللسان.

<sup>50</sup> The word "*musamma*" is masculine, singular, subjective noun, meaning: *that which is designated and/ or named*.

<sup>51</sup> The word "اتَّخَذَ" from "الِاتَّخَاذَ" which is "اِفْتَعَالٌ" for "الِاتَّخَاذَ", as stated in لسان العرب; therefore, "اتَّخَذَ" is *always* taking and presuming *some-thing* about what was taken. Thus, it is *not* just the mere *taking*.

<sup>52</sup> The construct "أُولَئِكَ" is made up of three distinct components: (1) "الِاسْتِفْهَامِ اِلِسْتِكَارِي" = "إِ" = *disapprobatory interrogative*, (2) "وَالْحَالِيَةِ" = "وُ" adverbial = "while," and (3) "لَوْ" = *conditional particle* = "albeit." For (1) I chose "even" as an *intensive* to indicate something that is *unexpected*. For (2) "while" is *obvious*. For (3) "albeit" seems to me very appropriately self-explanatory.

<sup>53</sup> The word "استبشروا" means (a) he *affirmed the pleasant tidings*, or (b) *Rejoice or show*, by verbal, facial or bodily expressions gladness of pleasant tidings.

<sup>54</sup> The expression "يَا اللَّهُ" = "اللَّهُمَّ" means a call of *invoking/ supplicating/ beseeching* Allah.

<sup>55</sup> See the *Lexicon* attached to this Translation for "ظالم" = "فَاعِلُ الظَلَمِ" = "injustice-doer" and "ظلم" = "wronged."

and (*would have*) appeared for them from Allah what not could *yabta'sebona* (they:<sup>z</sup> reckon/presume/expect).

لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ﴿١٧﴾

48. And appeared for them *sayye'aa'to'*<sup>w</sup> (*demeritorious-deeds*)<sup>w</sup> (*of*) what they<sup>z</sup> earned and *baqa* (*deservedly besieged*) by them what they<sup>z</sup> were by it<sup>x</sup> *yasta'hzeona* (they<sup>z</sup> jest/affirmably jest).

وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿١٨﴾

49. So if touched/betided the mankind *dhurron* (*persistent distress*) [*he*] invoked Us; afterwards when *khanwalna* (*We fostered/nurtured*) him a boon<sup>w56</sup> from Us, said [*he*]: verily only [*I*] (*had-been*) given that on knowledge;<sup>57</sup> rather it<sup>w</sup> (*is*) an essay;<sup>w</sup> [and] but most (*of*) them not know.

فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِنَّا قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ بَلْ هِيَ فِتْنَةٌ وَلَكِنَّا أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٩﴾

50. *Qad* (*already and affirmatively*) said it<sup>w</sup> who<sup>r</sup> of before them; so not sufficed/enriched<sup>58</sup> *a'n* (*regarding*) them what they<sup>z</sup> were earning they.<sup>z</sup>

قَدْ قَالُوا الَّذِينَ مِن قَبْلِهِمْ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٢٠﴾

51. So betided them *sayye'aa'to'*<sup>w</sup> (*demeritorious-deeds*)<sup>w</sup> (*of*) what they<sup>z</sup> earned; and who<sup>r</sup> *dhalamo*<sup>59</sup> (they<sup>z</sup> wronged) of these, shall betide them *sayye;aa'to'*<sup>w</sup> (*of*) what earned they<sup>z</sup> and not they (*are*) surely enfeeblers.

فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِن هَٰؤُلَاءِ سَيَّصِبُوهُمْ سَيِّئَاتُ مَا كَسَبُوا وَمَا هُمْ بِمُعْجِزِينَ ﴿٢١﴾

52. Have [and] not they<sup>z</sup> known that Allah *yabsotto* (*swells/expands*) [*He*] the *rez'qa*<sup>x</sup> (*provision/victuals for sustenance*)<sup>x</sup> for whomever [*He*] wills and [*He*] constricts; verily in *tha'leka* (*afar-that-it/that*)<sup>x</sup> surely (*are*) *Aya'ten*<sup>w</sup> (*miracles/signs/proofs*) for a believing people.

أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٢﴾

53. Let-say [*you*]: O, My *eba'deya* (*worshippers/submitters/slaves*) who<sup>r</sup> squandered they<sup>z</sup> on their selves:<sup>w</sup> let-not despond you<sup>z</sup> of Allah's mercy;<sup>w</sup> verily Allah forgives the offenses together; verily Allah, [*He*] (*is*) The *Ghafooro* (*iterative Forgiver*) *Raheemo* (*iterative mercy Giver*).

﴿ قُلْ يٰعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴾ ﴿٢٣﴾

54. And *aneebo*<sup>60</sup> (*let you<sup>z</sup> iteratively return-penitently*) to your<sup>n</sup> Lord and *aslemo* (*let-you<sup>z</sup> surrender submittingly*)

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن

<sup>56</sup> See the *Lexicon* attached to this Translation for the word “نعمة,” the next best approximation in English for “نعمة” is “boon.” in fact there is no English equivalent *per se* for “نعمة,” as “نعمة” means: (1) a gender noun denoting the few and the multitudes of its various meanings, (2) salvation; (3) good condition all around; and (4) the aright-guidance to Islam.

<sup>57</sup> That is: *over knowledge* “I have,” he claims. See الطبري.

<sup>58</sup> The word “أغنى” has double meanings: (1) *enriched*, (2) *sufficed*. But “enriched” includes sufficed and not vice versa. As “enriched” made rich or richer, made fuller, more meaningful, or more rewarding whereas “sufficed” met the present needs of a specific task. Hence “enriched” is superior.

<sup>59</sup> See footnote 55 above regarding “ظالم”=“ظالم,” and “ظلم”=“wronged.”

<sup>60</sup> The word “أنيبوا” from “أناب”=“عاد مرة بعد مرة”: *iteratively returned penitent*. See الهادي و الراغب.

for Him from before that *ya'ateyakom*<sup>x</sup> (*betides-/eventuates you*<sup>b)</sup><sup>x</sup> the torment; afterwards not (*to be*) succored you.<sup>z</sup>

قَبْلَ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴿٥٤﴾

55. And *ettabe'ao* (*let-closely-follow you*<sup>r</sup>) *ahsa'na*<sup>61</sup> (*perfectest and beautifulest*) (*of*) what (*had been*) descended to you<sup>b</sup> from your<sup>n</sup> Lord of before that *ya'ateyakom* (*baps/comes to you*<sup>b</sup>) the torment suddenly<sup>w</sup> while you<sup>f</sup> not perceive you.<sup>z</sup>

وَأَتَّبِعُوا أَحْسَنَ مَا أُنْزِلَ إِلَيْكُم مِّن رَّبِّكُمْ مِّن قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنْتُمْ لَا تَشْعُرُونَ ﴿٥٥﴾

56. That says a self:<sup>w</sup> Alas *hasrata*<sup>62</sup> (*ardent contrition*)<sup>w63</sup> over what *farratto*<sup>64</sup> (*I had-remiss*) in (*my duty*) towards Allah and *en* (*surely*) I was certainly of the scoffers.

أَنْ تَقُولَ نَفْسٌ بِحَسْرَتٍ عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ السَّخِرِينَ ﴿٥٦﴾

57. Or says [*the self*]: had Allah *bada* (*divinely-guided*) me, surely (*I would have been*) of the *muttaqeena* (*they who reverentially guard against Allah's displeasure*).

أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ ﴿٥٧﴾

58. Or says [*the self*] when seeing the torment: if that for me (*another*) a recurrence<sup>w</sup> then [*I*] be of the benefactors.

أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ ﴿٥٨﴾

59. *Bala*<sup>65</sup> (*certainly-not*); *qad* (*already and affirmatively*) came-she<sup>y</sup> (*to*) you<sup>g</sup> My *Aya'te*<sup>w</sup> (*messages/signs/proofs*) then denied you<sup>g</sup> by it<sup>w</sup> and *istakbarata*<sup>66</sup> (*[you<sup>g</sup>] affirmed your<sup>f</sup> prideful haughtiness*) and you<sup>g</sup> were of the unbelievers.

بَلَىٰ قَدْ جَاءَ تِلْكَ ءَايَتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكَافِرِينَ ﴿٥٩﴾

60. And The *Qeyamatey's*<sup>w</sup> (*Judgment's*) Day [*you<sup>s</sup>*] see who<sup>r</sup> lied they<sup>z</sup> on Allah their faces (*are*) blackened;<sup>w67</sup> is not in Hell<sup>w</sup> a *mathwa* (*obligatory: long-term/semi-permanent-abode*) for the *mutakabberena*<sup>68</sup> (*haughtiness-practicers*).

وَيَوْمَ الْقِيَمَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٦٠﴾

61. And *younajjey* (*iteratively delivers*) Allah whom<sup>r</sup> *ettaqaw* (*they<sup>z</sup> had reverentially guarded not to displease Allah*) by their achievement;<sup>w69</sup> touches/betides

وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ السُّوءُ وَلَا

<sup>61</sup> There is no English word for أحسن = *absane*. Both words *perfectest* and *beautifulest* are in their *adjective* sense.

<sup>62</sup> The word “حسرة” is “أشد الندم,” see التاج. Thus we *qualify* the word “contrition” by *ardent* to indicate such *strength* of contrition.

<sup>63</sup> The word “حسرة” is “أشد الندم,” see التاج. Thus “contrition” is *qualified* by *ardent* to indicate such *intensity*.

<sup>64</sup> The word “فرط” in “فرطت” is *best described* by the word “remiss” which is an *adjective* and all its *synonyms* are also *adjectives* as expected. But “فرط” and “فرطت” all are *verbs* in the *past tense*. So I chose “*had-remiss*.”

<sup>65</sup> The word “*bala*” = “*certainly-not*” is absolutely *not* synonymous with “yes” = “نعم,” the *Lexicon* attached to this *Translation* for more elaboration.

<sup>66</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word..

<sup>67</sup> The expression “face blackened” is an Arabic *tongue* expression meaning: appear on the face signs of displeasure and shame, or distress.

<sup>68</sup> There is no *noun* in English for “متكبر” = *who is prideful/haughty*. To make a *noun* = “*haughtiness-practicers*”.

<sup>69</sup> The word “مفازة” = “منجاة,” meaning *rescue-achievement*. For the meaning of “مفازة” = “منجاة,” see التاج.



them neither the ill and nor they sadden.

هُمْ يَحْزَنُونَ ﴿١١﴾

62. Allah, Creator (of) every-thing and He (is) over every-thing a Custodian.

كُلِّ شَيْءٍ وَكِيلٌ ﴿١٢﴾

63. For Him (are) the Heavens<sup>w</sup> and the Earth's<sup>w</sup> *maqa'-leedo* (keys/ lockers); and who<sup>r</sup> unbelieved they<sup>z</sup> by Allah's *Aya'te*<sup>w</sup> (messages) those they (are) the losers.

أُولَئِكَ هُمُ الْخَاسِرُونَ ﴿١٣﴾

64. Let-say [you<sup>s</sup>]: is then other than Allah you<sup>z</sup> surely command me to worship, O you<sup>z</sup> the *jahiloona*<sup>70</sup> (you<sup>z</sup> who act ignorantly or incorrectly).

الْجَاهِلُونَ ﴿١٤﴾

65. And *laqad* (verily, already and affirmatively) (had been) revealed<sup>71</sup> to you<sup>g</sup> and to whom<sup>r</sup> of before you<sup>g</sup> *la'en* (indeed if) you<sup>s</sup> partner (others with Allah) surely assuredly<sup>72</sup> miscarries your<sup>t</sup> work and surely assuredly [you<sup>s</sup>] be of the losers.

وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١٥﴾

66. Rather Allah so let-worship [you<sup>s</sup>] and let-be [you<sup>s</sup>] of the thankers.

﴿١٦﴾

67. And not appraised they<sup>z</sup> Allah His right appraisalment, while the Earth<sup>w</sup> together (is) His grasp<sup>w</sup> The *Qeyamatey's*<sup>w</sup> (Judgment's) Day; and the Heavens<sup>w</sup> (are) rolled<sup>w</sup> in His *Yame'ne* (Power/ Right-Hand)<sup>73</sup> (*subhana*<sup>73</sup> (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him and *ta'aala* (ever elevated [He]) *amma* (regarding) what they<sup>z</sup> partner (other deities with Him).

وَمَا قَدَرُوا اللَّهَ حَتَّى قَدَرَهُ، وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ، يَوْمَ الْقِيَمَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ، سُبْحَانَهُ، وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿١٧﴾

68. And (had been) blown in the horn then swooned whomever (are) in the Heavens<sup>w</sup> and whomever (are) in the Earth<sup>w</sup> except whomever Allah willed; after-wards (had been) blown in it<sup>x</sup> another<sup>w</sup> then *edha* (suddenly/whereas) they (are) *qeyamon* (standers) looking waiting.<sup>74</sup>

هُمْ قِيَامٌ يَنْظُرُونَ ﴿١٨﴾

<sup>70</sup> The word "جاهلون"="jaheloona" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did something not correct. So the "jahiloona" are they who act ignorantly or incorrectly.

<sup>71</sup> The word "أوحى" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And "الوحي" is fire or king. See *اللسان*.

<sup>72</sup> The "ل" in "ليحطن" and "لتكونن" are juratory "ل"="القسم" amounting to="التأكيد", i.e. affirmation, expressed in both case by "assuredly".

<sup>73</sup> The word "subhanahu"="سبحانه" has no English equivalent. The word is made up of two parts: "subhana" and the pronoun "ho"="Him." Wherever the word "subhana," or its associates/inflections (such as "سبحان" or "سبحاتك") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness. So, we can render "subhana"="سبحان" concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him).

<sup>74</sup> The word "ينظرون" here could also mean "waiting" what is to be done with everyone.

69. And *asbraga'te*<sup>75</sup> (atmospherically illuminated) the Earth<sup>w</sup> by its<sup>w</sup> Lord's Illumination,<sup>x</sup> and (had been) put the Book and (had been) come by the Prophets and [by] the witnesser/martyrs,<sup>76</sup> and (had been) judged among them by the right while they (are) not *yodh'lamoona*<sup>77</sup> (to be wronged they<sup>z</sup>).

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا  
وَوُضِعَ الْكِتَابُ وَجَاءَتْ بِالنَّبِيِّينَ  
وَالشُّهَدَاءِ وَفُضِيَ بَيْنَهُم بِالْحَقِّ  
وَهُمْ لَا يُظْلَمُونَ ﴿٦٩﴾

70. And (had been) fulfilled<sup>w78</sup> every self<sup>w</sup> what [*it*<sup>av</sup>] worked-she<sup>v</sup> and He (*is*) knower by what they<sup>z</sup> do.

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ  
أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٧٠﴾

71. And (had been) driven whom<sup>r</sup> unbelieved they<sup>z</sup> to Hell<sup>w</sup> (in) troops, until *edha* (when/whereas) they<sup>z</sup> came (to) it<sup>w</sup> then (had been) opened its<sup>w</sup> doors and said for them its<sup>w</sup> *khazanato* (treasurers/warders): have not *ya'ateekom*<sup>x</sup> (approaches/comes you<sup>b</sup>)<sup>x</sup> messengers<sup>x</sup> of you<sup>b</sup> reciting on you<sup>b</sup> *Aya'te*<sup>w</sup> (messages) (of) your<sup>n</sup> Lord and warning you<sup>b</sup> *leqa'a* (meeting with) your<sup>n</sup> day this; said they<sup>z</sup>: *bala*<sup>79</sup> (certainly-not); [and,] but righted the torment's word<sup>w</sup> on the unbelievers.

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ  
زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا فَفُتِحَتْ أَبْوَابُهَا  
وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ  
مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ  
وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا  
بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى  
الْكَافِرِينَ ﴿٧١﴾

72. (Had been) said: let-enter you<sup>z</sup> Hell's<sup>w</sup> doors, immortals you<sup>z</sup> (are) in it;<sup>w</sup> so wretched *mathwa*<sup>80</sup> (long-term-obligatory abode) (of) the *mutakabberena*<sup>81</sup> (haughtiness-practicers).

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ  
فِيهَا فِئَسَ مَنُورَى الْمُتَكَبِّرِينَ ﴿٧٢﴾

73. And (had been) driven whom<sup>r</sup> *ettaqaw* (they<sup>z</sup> had reverentially guarded not to displease Allah) to the Paradise<sup>w</sup> (in) troops, until *edha* (when/whereas) they<sup>z</sup> came (to) it<sup>w</sup> and (had been) opened its<sup>w</sup> doors and said for them its<sup>w</sup> *khazanato* (treasurers/warders): peace (be) on you<sup>b</sup> *ttebtom* (gladdened you<sup>c</sup>) so let-enter it<sup>w</sup> you<sup>z</sup> immortals you<sup>z</sup>.

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَىٰ  
الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا  
وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا  
سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا  
خَالِدِينَ ﴿٧٣﴾

74. And they<sup>z</sup> said: the praise (*is*) for Allah Who *ssadaqana* (rendered the truth for us), His promise and bequeathed us the land<sup>w82</sup> *natabawa'a* ([we] deservedly

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا  
وَعْدَهُ وَأَوْفَرَنَا الْأَرْضَ نَتَّبِعُوهُ

<sup>75</sup> The word "*asbraga'te*" = "أَشْرَقَتْ" is made up of two parts: the pronoun of the "ت التانيث" = the feminizing "ت" and the past tense "أشرق" = had illuminated/lighted. This past tense comes from "الشروق" which is basically the atmospheric illumination/lighting due to the unobstructed sunshine after sunrise.

<sup>76</sup> The word "شهداء" could bear a double meaning and both could be applicable as so indicated above.

<sup>77</sup> The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

<sup>78</sup> The word "وُفِّيَتْ" from "الوفاء" = "التمام", meaning gathering the last component of any obligation to make it a whole. Thus, "وُفِّيَتْ" means had been endeavored and gathered the last part of an obligation and fulfilled it.

<sup>79</sup> The word "*bala*" = "indeed-not" is absolutely not synonymous to "yes" = "نعم", see footnote 196 or the *Lexicon* attached to this Translation for more elaboration.

<sup>80</sup> In "اللسان": "مَنُورَى" = هلك; and "مَنُورَى" in The Qur'aan *overwhelmingly* is joined with Hell. So, whoever is in the "مَنُورَى" is there by force of his/her circumstances and not by his/her choice *per se*. So, *mathwa*-abode is an obligatory one and so "forced: long-term/semi-permanent-abode" seems to me rather appropriate.

<sup>81</sup> There is no noun in English for "متكبر" = who is prideful/haughty. To make a noun = "haughtiness-practicers".

<sup>82</sup> The word "الأرض" = "the land<sup>w</sup>" is land<sup>w</sup> of Paradise<sup>w</sup> as the land of Paradise is of two types. =

ensconce) from the Paradise<sup>w</sup> whence [we] will; so  
ne'ama (most excellent) (is) the workers' remuneration.

الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ  
الْعَمِلِينَ ﴿٧٦﴾

75. And [you<sup>s</sup>] see the angels surrounders/surrounding  
from around The Arsh<sup>83</sup> (Throne of Kingship),  
yousabbehona<sup>84</sup> (he-they say: subhana Allah) by their  
Lord's praise and (had been) judged/finished among  
them by the right; and (had been) said: the praise  
(is) for Allah, the world's Lord.

وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ  
الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ  
بَيْنَهُمْ بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ  
الْعَالَمِينَ ﴿٧٥﴾

آيَاتُهَا  
85  
Ayah

سُورَةُ غَافِرٍ  
Surato Gha'feren  
(Forgiver)

ترتيبها  
40  
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. Hameem.<sup>1</sup>

حَمِ ﴿١﴾

2. Descending<sup>2</sup> (of) The Book (is) from Allah The  
Mighty The Omniscient.

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ  
الْعَلِيمِ ﴿٢﴾

3. Forgiver [He] (of) the offense and Acceptor [He]  
(of) the repentance; severe (in) the punishment  
[He] (is) possessor (of) attaw'le<sup>3</sup> (munificence/wealth-  
/resources) [He], no an elaha (a deity) except Him; to  
Him (is) the destiny.

غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ  
الْعِقَابِ ذِي الطَّوْلِ لَا إِلَهَ إِلَّا هُوَ  
إِلَيْهِ الْمَصِيرُ ﴿٣﴾

4. Not dispute in Allah's Aya'te<sup>w</sup> (Qur'aanic statements)  
except whom<sup>r</sup> unbelieved they;<sup>z</sup> so let not deceive  
you<sup>g</sup> their transpose<sup>4</sup> in the bela'de (country/region).

مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ  
كَفَرُوا فَلَا يَغْرُرُكَ تَقْلُبُهُمْ فِي الْيَلْدِ  
﴿٤﴾

5. Denied-she<sup>y5</sup> before them Noohen's (Noah's) people  
and the parties of after them; and purposed-she<sup>y</sup>  
every Ummaten<sup>w</sup> (people/community)<sup>w</sup> by their messenger  
to take<sup>6</sup> him; and disputed they<sup>z</sup> by the falsehood<sup>x</sup>

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ  
وَالْأَخْرَابُ مِنْ بَعْدِهِمْ وَهَمَّتْ  
كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ  
وَجَادَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ

= One type for those deserving to be in Paradise<sup>w</sup> and the other for those who could have deserved it but failed to do so. Therefore, their portion of such land goes to the deservers of Paradise in addition to their portions. And so is the case with respect to the land of Hell. Hence, the Paradise and Hell people each gets "double" land.

<sup>83</sup> See the Lexicon attached to this Translation for more elaboration on this wondrous word.

<sup>84</sup> The word "yousabbehona" = he-they say: "subhana Allah," that is: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.

<sup>1</sup> See the Lexicon attached to this Translation for a commentary on this.

<sup>2</sup> The word "تنزيل" has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array. See التاج.

<sup>3</sup> The word "attaw'le" does not have an exact English equivalent per se. It generally means: wealth, resources and munificence.

<sup>4</sup> The word "تقلبهم" = "their transpose," means their betaking themselves uninhibitedly moving.

<sup>5</sup> The word "كذبت" = denied<sup>w</sup> is in reference to the "people," which is جمع تكسير = broken plural in Arabic; so its reference must be feminized, as indicated by the "ت" in "كذبت."

<sup>6</sup> That is to punish him.



to refute by it<sup>x</sup> the right,<sup>x</sup> so I took them; so how [was] [My] punishment.<sup>7</sup>

الْحَقَّ فَآخَذْتَهُمْ فَكَيْفَ كَانَ عِقَابِ

6. And like *tha'leka* (*afar-that-it/that*)<sup>x</sup> righted-she<sup>y</sup> your<sup>t</sup> Lord's word-she<sup>y</sup> on whom<sup>r</sup> unbelieved they;<sup>z</sup> verily they (*are*) The Fire's<sup>w</sup> companions.

وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ

7. Who they<sup>z</sup> bear The *Arshe*<sup>8</sup> (*Kingship-Throne*) and who<sup>p</sup> (*are*) around it<sup>x</sup> *yousabbhebona*<sup>9</sup> (*he-they say: subhana Allah*) by their Lord's praise and they<sup>z</sup> believe by Him and *yastaghferona* (*they<sup>z</sup> seek forgiveness*)<sup>10</sup> for whom<sup>r</sup> believed they:<sup>z</sup> our Lord, You<sup>h</sup> widened<sup>11</sup> (*included-/subsumed*) everything a mercy<sup>w</sup> and omniscience; so let-forgive [You<sup>s</sup>] for whom<sup>r</sup> repented they<sup>z</sup> and *ettaba'a* (*closely-followed*) they<sup>z</sup> Your<sup>t</sup> path; and let-preclude them [You<sup>s</sup>] the *Jabeeme*'s<sup>12</sup> (*intensely-blazing Fire*)<sup>w</sup>'s torment.

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ

8. (O), our Lord: and let-admit them [You<sup>s</sup>] *Adn*'s (*Eden*'s)<sup>13</sup> Paradises<sup>w</sup>/Gardens<sup>w</sup> which<sup>u</sup> You<sup>h</sup> promised them and who<sup>p</sup> *ssalaha*<sup>14</sup> (*who had obliged by a divine criteria*) of their fathers and their spouses (*wives*) and their progeny;<sup>w</sup> verily You<sup>g</sup> You<sup>s</sup> The Mighty The *Hakeem*<sup>15</sup> (*infinite bekma*)<sup>16</sup> Possessor).

رَبَّنَا وَادْخُلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

9. And let-preclude them [You<sup>s</sup>] the *sayye'aa'te*<sup>w</sup> (*demeritorious-deeds*)<sup>w</sup> and whom<sup>r</sup> [You<sup>s</sup>] preclude the *sayye'aa'te*<sup>w</sup> then-day, so *qad* (*already and affirmatively*) *ra'bema*<sup>17</sup> (*had mercy-given*) him You;<sup>h</sup> and *tha'leka*

وَقِهِمُ السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ

<sup>7</sup> The speaker's pronoun "ي" in "عقاب," by Arabic (*linguistic*) Rule, is omitted, for "التخفيف," = "alleviation, lightening" or for *Ayat*'s end harmony (*rhyme*). See *إعراب القرآن، لمحمود صافي*

<sup>8</sup> See the *Lexicon* attached to this Translation for more elaboration on this wondrous word.

<sup>9</sup> The word "*yousabbhebona*"= *he-they say: "subhana Allah,"* that is: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.*

<sup>10</sup> The word "يستغفرون" = "يطلبون الغفران" = "[they] seek forgiveness." In English there is *no seemly way* to say: "يستغفرون" *per se*. So I settled for saying: "[they] seek forgiveness."

<sup>11</sup> The word "وسعت" = "included" means *is already broadened* to contain/encompass.

<sup>12</sup> The word "الجحيم" is proper noun, but it means *intensely blazing fire*. See *الراغب*.

<sup>13</sup> The word "عدن" is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the "عدن" is center of Paradise. According to Abdullah Ibn Omar, "عدن" is a palace in Paradise enters it but a prophet, *seddique*, or martyr.

<sup>14</sup> The word "صلح" = "*salaha*" (1) it's "فعل ماض لازم" = an *intransitive verb*, and a *past tense* that is we are dealing *not* with a *transitive verb*, "أصلح." And (2) "صلح" is very difficult to *exactly define*, let alone translate, as the *criteria* could differ among different *people* and different *eras*. However, a "*divine criterion*," such as the "*Pillars of Islam*" or any such criterion which is *Allah sanctioned* would do. Any "righteous" work done according to, say, *secular criteria* will *not* avail in this respect, as *this respect requires belief in Allah and His Criteria*. There are many *Ayat* that emphasize: "...while he (*is*) a believer." For e.g.: "And whoever works the righteous works<sup>w</sup> of a male or a female while he (*is*) a believer, then those they<sup>z</sup> enter the Paradise,<sup>w</sup>" (S4:124).

<sup>15</sup> See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

<sup>16</sup> See the *Lexicon* attached to this Translation for "*bekma*."

<sup>17</sup> The word "رحمة" = "mercy" in Arabic "رحمة" is *unlike* its English equivalent, in that "رحمة" can be =

(*afar-that-it/that*)<sup>x</sup> (*is*) the win the great.

وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾

10. Verily who<sup>r</sup> unbelieved they<sup>z</sup> (*to be*) called they:<sup>z</sup> surely Allah's abhorrence (*is*) bigger than your<sup>n</sup> abhorring your<sup>n</sup> selves<sup>w</sup> *edh* (*when/while*) you<sup>z</sup> (*are being*) invited to the belief then you<sup>z</sup> [unbelieve].

إِنَّ الَّذِينَ كَفَرُوا يُنَادُونَ لِمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ ﴿١٠﴾

11. Said they:<sup>z</sup> (O), our Lord [*You*<sup>s</sup>] deadened<sup>18</sup> us twice and [*You*<sup>s</sup>] quickened us twice then we confessed by our offenses; so is to a *keborojen* (*an egress<sup>x</sup>/return<sup>x</sup> to worldly life*) of a path.

قَالُوا رَبَّنَا أَتَيْنَا أَسْتِنًا وَأَلْخِصْنَا أَنْتَنِي فَأَعْرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ ﴿١١﴾

12. *Tha'lekum* (*collective-afar-that*)<sup>x</sup> because verily it<sup>x</sup> if (*had been*) invoked Allah alone, unbelieved you;<sup>c</sup> and *en* (*if*) (*to be*) partnered (*other deities*) by Him you<sup>z</sup> believe; so the rule (*is*) for Allah, He (*is*) The *Aa'leyo* (*High beyond description*), The *Ka'beero*<sup>x</sup> (*Big beyond comparison/comprehension, Predates/Antedates all things*).

ذَٰلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُونَ ﴿١٢﴾ فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ ﴿١٣﴾

13. He Who shows you<sup>b</sup> His *Aya'te*<sup>w</sup> (*miracles/signs/proofs*) and *younazzeelo* ([*He*] *iteratively descends*) for you<sup>b</sup> from the Heavens<sup>w</sup> a *rez'qan*<sup>x</sup> (*rain*);<sup>x</sup> and not reminisces except who<sup>p</sup> *youneebo*<sup>19</sup> ([*he*] *iteratively return-penitent*).

هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُرْسِلُ لَكُمْ مِنَ السَّمَاءِ رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ ﴿١٣﴾

14. So let-invoke you<sup>z</sup> Allah faithfully/sincerely for Him the religion, and albeit disliked the unbelievers.

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿١٤﴾

15. *Ra'feeo* (*Multitudinous Superior/Upgrader*)<sup>20</sup> (*of*) the ranks<sup>w</sup> [*He*]; the *Arsh's*<sup>21</sup> (*Kingship-Throne*) Possessor; He casts<sup>22</sup> *ar-Rooha*<sup>23</sup> (*The: Qur'aan, revelation, Arch Angel Gabriel*) of His command on whom<sup>r</sup> He wills of His *eba'de* (*worshippers/submitters/slaves*) to warn (*about*) the *tala'qe* (*meeting with Allah and His other creatures*) Day.

رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنْذِرَ يَوْمَ التَّلَاقِ ﴿١٥﴾

= conjugated into verbs of the past, present, future, active, passive, etc. As in this case, it is constructed in the past-tense for the masculine singular. There is no way to exactly render this in English *per se*. So the closest is to possibly say: "perhaps you (*had*) mercy-given-him," thus introducing the idea of "mercy-given" which the Arabic text does not really say *per se*. The Arabic says, as if to say: *perhaps you were mercied*,<sup>20</sup> which cannot be said in correct English, as there is no such word as "*mercied*."

<sup>18</sup> The word "أَمَاتَ" in "أَمَاتْنَا" is the transitive verb to deprive of life. See Merriam Webster's Unabridged Dictionary.

<sup>19</sup> The word "يُنِيبُ" from "أَنَابَ" = "رَجَعَ مَرَّةً بَعْدَ مَرَّةٍ" meaning: *iteratively returned penitent*. See الهادي والراغب.

<sup>20</sup> The word "رَفِيعُ" could mean: (a) ِ Superior, no thing above Him, or (b) "رَفِيعُ" the intensive form of "رَفَعَ," and "رَفِيعُ" means "عَلَى وَزْنِ فَعِيلٍ بِمَعْنَى رَافِعٍ." See القرطبي.

<sup>21</sup> See the Lexicon attached to this Translation for more elaboration on this wondrous word.

<sup>22</sup> That is in the sense of: *bestow* or *confer*.

<sup>23</sup> It is stated in "اللسان" for the word "*ar-Rooh*" and "*ar-Rawb*" two distinct meanings: (1) *mercy* and (2) *Isa*, son of Mary (*Jesus*). However, "*ar-Rooh*" (*the Rooh*) there are at least ten distinct meanings: (1) *mercy*, (2) *soul*, (3) *the Qur'aan*, (4) *the revelation* (*Qur'aan* or any other message), (5) *the Command*, (6) *the individual entity*, (7) *the rejoicing* (8) creatures who are special angels, who are "guardians" over the angels who are the guardians over the humans, and (9) *the fresh breeze*, and (10) *rest*.

16. Day they (are) apparent, not hides on Allah of them a thing; for Whom<sup>a</sup> (is) the proprietorship today; for Allah The One, The *Qahba're* (Ever-/Stout Subduer).  
يَوْمَ هُمْ بَارُؤُنَّ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِّمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿١٦﴾
17. Today (to be) requited every self<sup>w</sup> by what [it<sup>w</sup>] earned-she;<sup>y</sup> no injustice today; verily Allah (is) swift (in) the account.  
الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٧﴾
18. And let-warn them [you<sup>s</sup>] (about) the *A'zefa'te*<sup>w24</sup> (*She-imminent-Resurrection Event*)<sup>w</sup> Day, *edh* (when-/while) the hearts (are) *lada*<sup>25</sup> (directly at/by) the larynxes suppressor; not for the *dha'lemeena*<sup>26</sup> (injustice-doers) of a *hameemen*<sup>27</sup> (affectionate friend) and nor an intercessor (to be) obeyed.  
وَأَنْذِرْهُمْ يَوْمَ الْأَرْفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَظِيمٍ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٌ يُطَاعُ ﴿١٨﴾
19. [He] knows the treachery<sup>w</sup> (of) the eyes<sup>w28</sup> and what conceals the chests.  
يَعْلَمُ حَايَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ﴿١٩﴾
20. And Allah judges by the right; and who<sup>r</sup> they<sup>z</sup> invoke of lesser than/without Him not judge they<sup>z</sup> by a thing; verily Allah, He (is) The *Sameeo*<sup>29</sup> (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer*), The *Basseero* (*keenly: Seer/Omniscient*).  
وَاللَّهُ يَقْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ شَيْئًا إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٢٠﴾
21. Have [and] not treaded they<sup>z</sup> in the Earth<sup>w</sup> then see they<sup>z</sup> how [was] consequence<sup>w</sup> (of) whom<sup>r</sup> they<sup>z</sup> were of before them; they<sup>z</sup> were, [they]<sup>30</sup> harder than them a strength<sup>w</sup> and effects/traces in the land;<sup>w</sup> then took them Allah by their offenses and not [was] for them from Allah of a preventer.  
﴿٢١﴾ أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَءَانَارًا فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُمْ مِنْ اللَّهِ مِنْ وَاكِ ﴿٢١﴾
22. *Tha'leka* (*afar-that-it/that*)<sup>x</sup> (is) because verily they  
ذَٰلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ

<sup>24</sup> The word "*Aazefah*" is singular, feminine, subjective noun, meaning *imminent* with no English equivalent *per se*. It is a synonym for the *impending Day of Judgment*, in Arabic *يوم القيامة*, which is *feminine*.

<sup>25</sup> The word "لدى" from "لدى" is closer than "عند" as you can say: "عندي مال و المال ليس بقبضتك الآن" thus, "لدى" which *closer spatially and more specific*. So *lada* = "directly at/by" seems to indicate such *closeness*. See *اللسان*.

<sup>26</sup> The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice." See the *Lexicon* attached to this *Translation*.

<sup>27</sup> The word "حميم" in Arabic is a *paradoxical* term, meaning "cold" and "hot" or "very cold" or "very hot." However, in Arabic *tongue* expression: "الصديق الحميم" = "very close friend, a true or a cherisher friend; or a friend who is very loyal, and feels compassionate and sympathetic towards his friend." I do not like to use: "intimate" as this word is rather *suggestive* of "sexual" closeness (intimacy), by its *own definition*. You can tell I am fumbling to describe "الصديق الحميم," as the English language does *not* seem to lend itself to *linguistic precision* as compared to the Arabic language. So for "الصديق الحميم," I am settling for: "true, cherisher, compassionate and sympathetic friend, mutually affectionate" and for short: "mutually affectionate friend."

<sup>28</sup> The expression "خائنة الاعين" = "treacherous-eyes" means those eyes that *stealthily look or gaze* at what they should *not* look or gaze at.

<sup>29</sup> See the *Lexicon* attached to this *Translation* for this multi-meaning word "Same'o" = "المُسمع."

<sup>30</sup> This [they] is for emphasis.



were<sup>w</sup> ta'atey<sup>x</sup> (approaches/ comes to)<sup>x</sup> them their messengers by the evidences-she<sup>y</sup> then unbelieved they;<sup>z</sup> so took them Allah; verily He (is) strong, severe (in) the punishment.

رُسُلُهُمْ بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخَذَهُمُ اللَّهُ إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٢٢﴾

23. And *laqad* (verily, already and affirmatively) We sent Mosa (Moses) by Our Aya'te<sup>w</sup> (miracles/ signs/ proofs) and an authority<sup>x</sup> manifeste<sup>r</sup>.

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿٢٣﴾

24. To Pharaoh and Hamana and Qaroon; then they<sup>z</sup> said: a magician *kaththabon* (ever/ stout liar).

إِلَىٰ فِرْعَوْنَ وَهَامَانَ وَقَارُونَ فَقَالُوا سَاحِرٌ كَذَّابٌ ﴿٢٤﴾

25. Then *lamma* (when/ whence) [he] came (to) them by the right from *enda* (by munificence of/ by Rule of) Us, they<sup>z</sup> said: let-you<sup>z</sup> kill sons (of) whom<sup>r</sup> believed they<sup>z</sup> with him and *istabyon*<sup>31</sup> (you<sup>z</sup> affirmably let live) their women; and not the unbelievers' scheme except in a waste/ misguidance.

فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ آمَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٢٥﴾

26. And said Pharaoh let me kill Mosa (Moses) and let him invoke his Lord; verily I fear/know<sup>32</sup> that [he] substitutes your<sup>n</sup> religion or that [he] manifests in the land<sup>w</sup> the corruption.

وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَىٰ وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ﴿٢٦﴾

27. And said Mosa (Moses): verily I refuged by my Lord and your<sup>n</sup> Lord from every *mutakabberen*<sup>33</sup> (haughtiness-practicer) not believing [he] by day (of) the reckoning.

وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ يَوْمَ الْحِسَابِ ﴿٢٧﴾

28. And said a man believer from Pharaoh's *aa'le* (family/ house/ kin/ chiefs/ followers) concealing his belief: do you<sup>z</sup> kill a man that says [he] my Lord (is) Allah and *qad* (already and affirmatively) [he] came (to) you<sup>b</sup> by the evidences-she<sup>y</sup> from your<sup>n</sup> Lord; and *en* (if) *yako* (surely [he] is/ be) a liar then on him (is) his lying; and *en yako ssa'deqan* (always-truth-enforcer), betides you<sup>b</sup> some (of) that [he] promises you;<sup>z</sup> verily Allah not *yabdey* (divinely-guides) whom<sup>p</sup> he (is) prodigal/exceeder<sup>34</sup> *kaththabon* (ever/ stout liar).

وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُ كَذِبًا فَعَلَيْهِ كَذِبُهُ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿٢٨﴾

<sup>31</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word, as **استحيوا**.

<sup>32</sup> Linguistically the word "خفت" carries dual meanings: (1) fear and (2) know. Both meanings could apply.

<sup>33</sup> There is no noun in English for "متكبر" = who is prideful/ haughty. To make a noun = "haughtiness-practicer".

<sup>34</sup> The word "مُسْرِفٌ" translated as "prodigal/exceeder" here in the sense of immoderate in giving, saying or doing. In this, case Pharaoh and his peoples were "lavishers" in their stubbornness vis-à-vis the facts or the truth as presented by Moses, peace be upon him. Also, "مُسْرِفٌ" means according to **التاج** unbeliever. I could not find this meaning for "مُسْرِفٌ" as unbeliever except in a single not a main entry in **التاج**.

29. O, my people: for you<sup>b</sup> the kingship<sup>35</sup> today, ascenders<sup>36</sup> you<sup>z</sup> (are) in the land;<sup>w</sup> so who<sup>r</sup> [he] succurs us from Allah's *ba'se*<sup>x</sup> (intense torment)<sup>x</sup> en (if) [it<sup>x</sup>] came (to) us; said Pharaoh: not [I] show you<sup>b</sup> except what [I] see and not divinely-guide you<sup>b</sup> [I] except the *rashad's* (mature-discernment/ rational guidance to the right) path.

يَقَوْمَ لَكُمْ اَمْلُكُ الْيَوْمَ ظَاهِرِينَ  
فِي الْاَرْضِ فَمَنْ يَصُرْنَا مِنْ بَاسِ  
اللّٰهِ اِنْ جَاءَنَا قَالْ فِرْعَوْنُ مَا اُرِيكُمْ  
اِلَّا مَا اَرَى وَمَا اَهْدِيكُمْ اِلَّا سَبِيلَ  
الرَّشَادِ ﴿٢٩﴾

30. And said [he] who<sup>r</sup> [he] believed: O, my people, verily I fear/know<sup>37</sup> on you<sup>b</sup> like the parties' day.

وَقَالَ الَّذِي ءَامَنَ يَقَوْمِ اِنِّيْ اَخَافُ  
عَلَيْكُمْ مِثْلَ يَوْمِ الْاَحْزَابِ ﴿٣٠﴾

31. Like wont/praxis people (of) Noohen (Noah) and Aaden and Thamooda and who<sup>r</sup> (are) of after them; and not Allah wants an injustice for the *eba'de* (worshippers/ submitters/ slaves).

مِثْلَ دَابِ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ  
مِنْ بَعْدِهِمْ وَمَا اللّٰهُ يُرِيدُ ظُلْمًا لِّلْعِبَادِ ﴿٣١﴾

32. And O, my people: verily I fear/know<sup>38</sup> on you<sup>b</sup> the mutual summoning day.<sup>39</sup>

وَيَقَوْمِ اِنِّيْ اَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ  
﴿٣٢﴾

33. Day you<sup>z</sup> flee/diverge retreaters, not for you<sup>b</sup> from Allah of a safeguard; and whom<sup>r</sup> Allah misleads then not for him of a *haden* (divinely-guider).

يَوْمَ تُؤَلَوْنَ مُدْبِرِينَ مَا لَكُمْ مِنْ اللّٰهِ مِنْ  
عَاصِمٍ وَمَنْ يُضِلِلِ اللّٰهُ فَمَا لَهُ مِنْ هَادٍ  
﴿٣٣﴾

34. And *laqad* (verily, already and affirmatively) came (to) you<sup>b</sup> Yousifo (Joseph) of before by the evidences<sup>w</sup> then not ceased you<sup>c</sup> in doubt of what [he] came (to) you<sup>b</sup> by it;<sup>x</sup> until *edha* (when/ whereas) [he] perished said you:<sup>z</sup> never missions<sup>40</sup> Allah from after him a messenger; like *tha'leka* (afar-that-it/ that)<sup>x</sup> misleads Allah whom<sup>p</sup> he (is) an exceder/prodigal suspecter.<sup>41</sup>

وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ  
بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي سَكِّ مِمَّا  
جَاءَكُمْ بِهِ حَتَّىٰ اِذَا هَلَكَ  
قُلْتُمْ لَنْ يَبْعَثَ اللّٰهُ مِنْ بَعْدِهِ  
رَسُولًا كَذَلِكَ يَضِلُّ اللّٰهُ مَنْ  
هُوَ مُسْرِفٌ مُّرْتَابٌ ﴿٣٤﴾

35. Who<sup>r</sup> they<sup>z</sup> dispute in Allah's *Aya'te*<sup>w</sup> (miracles/ signs-/ proofs) by other than an authority *ata*<sup>x</sup> (descended-/ came to)<sup>x</sup> them; enlarged an abhorrence *enda* (by Rule of) Allah and *enda* (by rule of) whom<sup>r</sup> believed they;<sup>z</sup> like *tha'leka* (afar-that-it/ that)<sup>x</sup> stamps<sup>42</sup> Allah on every heart (of) a *mutakabberen*<sup>43</sup> (haughtiness-

الَّذِينَ يَجِدُونَ فِي ءَايَاتِ اللّٰهِ  
بَغْيًا سُلْطٰنٍ اٰتٰهُمْ كِبٰرًا مَّقٰمًا  
عِنْدَ اللّٰهِ وَعِنْدَ الَّذِينَ ءَامَنُوْا  
كَذٰلِكَ يَطْعُمُ اللّٰهُ عَلَىٰ كُلِّ قَلْبٍ

35 The word "مَلِك، بضمّة على الميم" has two distinct but supportive meanings: (1) Kingship (of Egypt) and (2) the ownership (of land of Egypt and whatever is on it). Albeit the first (1) implies the second (2).

36 The word "ظَاهِرِينَ" = ascenders, perhaps and Allah knows best, apparent-prevailers over the Israelites.

37 See footnote 32 above regarding fear/ know.

38 Ibid.

39 That is in the Hereafter when the Paradise people call the Hell people and vice versa for various reasons.

40 The word "بعث" carries several meanings, among them: sent, missions, arouse, resurrected, awaken, and prompted.

41 The word "مريب" the word "suspect" could fit for a noun or an adjective.

42 The expression: "stamps on the hearts..." is an Arabic tongue expression meaning that if the hearts were to be stamped then such hearts would be sealed so that they understand not and nor comes out of them any meritorious thing.

43 There is no noun in English for "متكبر" = who is prideful/ haughty. To make a noun= "haughtiness-practicer".

*practicer) jabbaren (vigorous compeller/ever contumacious stubborn).*

مُتَكَبِّرٍ جَبَّارٍ ۝٣٥

36. And said Pharaoh: O, Hamana let-build [you<sup>s</sup>] for me an edifice *la'alla* (craving currently unavailable deed that/perhaps) I [I] reach the means.

وَقَالَ فِرْعَوْنُ يَهْمَنْدُنْ أَبْنِي لِي صَرْحًا  
لَعَلِّي أَتُبْلَغُ الْأَسْبَابَ ۝٣٦

37. Means of the Heavens<sup>w44</sup> so *attale'ao* ([I] ascend-observing) [to] Mosa's (Moses') *elaba* (deity); and verily I surely presume him a liar; and like *tha'leka* (afar-that-it/that)<sup>x</sup> (had been) adorned for Pharaoh his ill-work and [he] (had been) repelled *a'n* (off) the path; and not Pharaoh's connivance except in *tababen* (bane/mar/discomfiture).

أَسْبَبَ السَّمَوَاتِ فَأَطْلَعَ إِلَى اللَّهِ  
مُؤْمِنٌ وَإِنِّي لَأُظَنُّهُ كَذِبًا  
وَكَذَلِكَ زَيْنَ لِفِرْعَوْنَ سُوءِ  
عَمَلِهِ وَصَدَّ عَنِ السَّبِيلِ وَمَا  
كَدَّ فِرْعَوْنَ إِلَّا فِي تَبَابٍ ۝٣٧

38. And said who<sup>x</sup> [he] believed: O, my people *ettabe'aoney* (let-closely-follow me<sup>45</sup> you<sup>z</sup>); *abdey* ([I] divinely-guide) you<sup>b</sup> the *rashad's* (mature-discernment/rational guidance to the right)'s path.

وَقَالَ الَّذِي ءَامَنَ يَقَوْمِ اتَّبِعُونِ  
أَهْدِيكُمْ سَبِيلَ الرَّشَادِ ۝٣٨

39. O, my people; verily only this,<sup>w</sup> the life<sup>w</sup> (of) the world,<sup>w</sup> (is) a *mata'aon*<sup>46</sup> (resource for a transitory worldly delight) and verily the Hereafter,<sup>w</sup> [she] (is) the permanent-home.<sup>w</sup>

يَقَوْمِ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا  
مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ  
الْأَفْكَارِ ۝٣٩

40. Whoever [he] worked a *sayye'aa'tan*<sup>w</sup> (demeritorious-deed)<sup>w</sup> then not (to be) requited [he] except its<sup>w</sup> like; and whoever [he] worked righteously of a male or a female while he (is) a believer, then those they<sup>z</sup> enter the Paradise<sup>w</sup> (to be) provided they<sup>z</sup> in it<sup>w</sup> by other than a count.

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا  
مِثْلَهَا وَمَنْ عَمِلَ صَالِحًا مِّنْ  
ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ  
فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ  
فِيهَا بِغَيْرِ حِسَابٍ ۝٤٠

41. And O, my people: what (is) for me [I] invite you<sup>b</sup> to the deliverance<sup>w</sup> and you<sup>z</sup> invite me to The Fire.<sup>w</sup>

وَيَقَوْمِ مَا لِيَ أَدْعُوكُمْ إِلَى  
النَّجْوَىٰ وَتَدْعُونَنِي إِلَى النَّارِ ۝٤١

42. You<sup>z</sup> invite me to unbelieve by Allah and partner [I] (other deities) by Him, what not for me by it<sup>x</sup> a knowledge; and [I] invite you<sup>b</sup> to The Mighty The *Ghaffa're* (Ever/Stout Forgiver).

تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ  
بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِنَّا  
أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ ۝٤٢

<sup>44</sup> The expression “أسباب السماوات” = “means of the Heavens” is an Arabic *tongue* expression meaning: their ways of ascending to them, observing them, their doors, etc.

<sup>45</sup> The letter “ن” in “فَاتَّبِعُونِ” by Arabic (*linguistic*) Rule, is called “نون الوقاية او العماد، حيث لا يُستغنى عنها” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “فَاتَّبِعُونِ” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (*rhyme*). See *أعراب القرآن، لمحمود صافي*؛

<sup>46</sup> The word “متاع” = “mata'aon” is rooted in the word “مَتَعَ” = “matta'a” with many meanings, among them: resources of transitory worldly delight. See *Lexicon* attached to this Translation for more elaboration.



43. *La'jarama*<sup>47</sup> (*inevitably-right*), verily only you<sup>z</sup> invite me to it<sup>x</sup> not for it<sup>x</sup> a case<sup>w</sup> in the world<sup>w</sup> and not in the Hereafter;<sup>w</sup> and verily our *maradda* (*forthwith-return*) (*is*) to Allah; and that the exceeders, they (*are*) The Fire's<sup>w</sup> companions. لَا جَرَمَ أَنَّمَا تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنَا مُرَدَّنَا إِلَى اللَّهِ وَأَرْبُ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ ﴿٤٣﴾
44. So shall remember you<sup>z</sup> what [I] say for you<sup>b</sup> and [I] consign my matter to Allah; verily Allah (*is*) *Basseeron* (*keenly: Seer/Omniscient*) by the *eba'de* (*worshippers/submitters/slaves*). فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ وَأَفَوتُضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ ﴿٤٤﴾
45. So precluded him Allah *sayye'aa'te*<sup>w</sup> (*demeritorious-deeds*)<sup>w</sup> (*of*) what they<sup>z</sup> machinated and *haqa* (*deservedly besieged*) by Pharaoh's *aala* (*family, house, kin, chiefs, followers*) the ill torment. فَوَقَّهَ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ ﴿٤٥﴾
46. The Fire<sup>w</sup> (*being*) exposed they<sup>z</sup> (*are*) over it<sup>w</sup> *ghodowan* (*dawn-until-sunrise*) and *asheyya*<sup>48</sup> (*night's start or whole night*); and day *taqumo* (*ups-to-fulfill*)<sup>w49</sup> The Hour<sup>w</sup> (*it's said*): let-you<sup>z</sup> admit Pharaoh's *aala* (*family/house-kin/chiefs/followers*) the hardest torment/torture. النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٤٦﴾
47. And *edh* (*when/while*) mutually argue they<sup>z</sup> in 'The Fire<sup>w</sup> so say the weaklings to whom<sup>r</sup> *istakbaro*<sup>50</sup> (*they<sup>z</sup> affirmed their<sup>n</sup> prideful haughtiness*); verily we were for you<sup>b</sup> followers, so are you<sup>f</sup> sufficers *a'n* (*off*) us a lot of the Fire.<sup>w</sup> وَإِذْ يَتَحَاوَرُونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنتُمْ مُعْتَدُونَ عَنَا نَضْبِيًا مِنَ النَّارِ ﴿٤٧﴾
48. Said who<sup>r</sup> *istakbara*<sup>51</sup> *istakbaro*<sup>52</sup> (*they<sup>z</sup> affirmed their<sup>n</sup> prideful haughtiness*): verily we (*are*) all in it;<sup>w</sup> verily Allah *qad* (*already and affirmatively*) ruled [He] among the *eba'de* (*worshippers/submitters/slaves*). قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ ﴿٤٨﴾
49. And said who<sup>r</sup> (*are*) in 'The Fire<sup>w</sup> to Hell's<sup>w</sup> *khaẓana'te* (*warders/treasurers*): let-invoke you<sup>z</sup> your<sup>n</sup> Lord (*to*) lighten *a'n* (*off*) us a day of the torment. وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِنَ الْعَذَابِ ﴿٤٩﴾

<sup>47</sup> The word “لا جرم” means *inevitably-right*. See التاج. To make the Arabic “لا” corresponds to the English counterpart “not” the “inevitable” is legitimately modified to “not-avoidable” and “rightly” is of course added to it to complete the meaning. Thus, “لا جرم” = “Not avoidable rightly” = inevitably right.

<sup>48</sup> In English there is no exact corresponding words for “غُدُوًّا” = “ghodowan” (grammatically inflected “ghodowan”) and “عَشِيًّا” = “asheyya” *per se*. As “غُدُوًّا” means (*dawn-until-sunrise*) and “عَشِيًّا” = “asheyya” (*early night or the whole night*). It must be pointed out *not* early evening or evening, as evening means: “the period of decreasing daylight between afternoon and night, or the period between sunset or the evening meal and bedtime, or a later period or time.” See *The American Heritage Dictionary*, for the meanings as quoted here.

<sup>49</sup> There is a distinction between “تَقُومُ” = “up” = “get up or rise” (*in the intransitive sense*, and “stands” = “تَقِفُ.” Also the expression “تَقُومُ السَّاعَةُ” is an Arabic tongue expression meaning: *enormous happening* = *Day of Judgment*.

<sup>50</sup> See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

<sup>51</sup> Ibid.

<sup>52</sup> See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

50. Said they:<sup>z</sup> has [and] not *tako*<sup>53</sup> (*it<sup>w</sup> be*) *ta'tey<sup>w</sup>* (*haps-comes to*)<sup>w</sup> you<sup>b</sup> your<sup>n</sup> messengers by the evidences-she;<sup>y</sup> Said they:<sup>z</sup> *bala*<sup>54</sup> (*certainly-not*); said they:<sup>z</sup> then let-invoke/pray<sup>55</sup> you<sup>z</sup> and not the unbelievers' invocation/prayer except in a misguidance/waste. قَالُوا أَوَلَمْ تَكُ تَأْتِيكُمُ رُسُلُكُمْ بِالْبَيِّنَاتِ قَالُوا بَلَىٰ قَالُوا فَادْعُوا وَمَا دَعَاؤُا الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ٥٠
51. Verily We surely succor Our messengers and whom<sup>r</sup> they<sup>z</sup> believed in the life<sup>w</sup> (*of*) the world<sup>w</sup> and day up<sup>56</sup> the witnesses/testifiers.<sup>57</sup> إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ ٥١
52. Day not benefits the *dha'lemeena*<sup>58</sup> (*injustice-doers*) their apology<sup>w</sup> and for them (*is*) the curse<sup>w</sup> and for them (*is*) the ill-home.<sup>w</sup> يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذَرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ٥٢
53. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) Mosa (Moses) the *huda* (*divine-guidance*) and We bequeathed Israel's sons the book. وَلَقَدْ آتَيْنَا مُوسَى الْهُدَىٰ وَأَوْرَثْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ ٥٣
54. A *huda* (*divine-guidance*) and a reminiscence-/remembrance,<sup>w59</sup> for the *alba'be's* (*the hearts-intellects staff*)'s possessors. هُدًى وَذِكْرَىٰ لِأُولَى الْأَلْبَابِ ٥٤
55. So *issber* (*let-hold on patiently* [*you*]<sup>s</sup>); verily Allah's promise (*is*) right; and *istaghfer*<sup>60</sup> (*let-[you]* seek forgiveness) for your<sup>t</sup> offense and *sabbeh*<sup>61</sup> (*let-say* [*you*]<sup>s</sup>: *subhana Allah*) by your<sup>t</sup> Lord's praise by the *aasheyre*<sup>62</sup> (*the early part of night or the whole night*) and the *ebka're*<sup>63</sup> (*a little after sun rise until mid-day*). فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ ٥٥
56. Verily who<sup>r</sup> they<sup>z</sup> dispute in Allah's *Aya'te<sup>w</sup>* (*messages/signs/proofs*) by other than an authority<sup>x</sup> *ata'hum* (*accorded to them*), *en* (*not*) in their chests إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَتْهُمْ

<sup>53</sup> *Tako*=*ta'kon*, shortened for resoluteness and assertiveness.

<sup>54</sup> The word "*bala*"= "*certainly-not*" is absolutely *not* synonymous to "yes"= "*نعم*," see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration.

<sup>55</sup> The word "*دعاء*," has several meanings: (1) prayer to Allah, in the sense of supplication (2) the simple calling for the near-by, (3) naming of, or calling by personal name, (4) vocal urging to attain some thing, (5) the simple say of a statement, (6) call for information, (7) torture or torment when suffixed with "on" or upon, (8) invitation, (9) call of angel *Israfeel* to blow in the trumpet for Day of The Judgment, (10) Call of Allah for the folks of Paradise.

<sup>56</sup> The word "*يقوم*"= "*up*"= "*get up or rise*" (*in the intransitive sense*).

<sup>57</sup> The word "*witnessers*"= "*الأشهاد*" could also mean "*the Prophets*," according to some. See *اللسان*.

<sup>58</sup> The word "*ظالمين*"= "*the injustice-doers*," as "*الظلم*"= "*injustice*." See the *Lexicon* attached to this *Translation*.

<sup>59</sup> The word "*ذكرى*" is "*reminiscence/remembrance*" based on this great *Ayah*, "*And if the Satan (causes) you<sup>g</sup> to assuredly forget then sit not, after [the] reminiscence/remembrance*" (*Surah 6: 68*).

<sup>60</sup> The word "*استغفر*"= "*اطلب الغفران*"= "*let-seeek forgiveness* [*you*]." In English there is *no seemly way* to say: "*استغفر*" *per se*. So I settled for saying: *let-seeek forgiveness* [*you*]." <sup>61</sup> The phrase "*subhana Allah*," means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.*

<sup>62</sup> The word: "*العشي*"= "*asheyre*" see footnote 48 above.

<sup>63</sup> The word: "*إبكار*"=the time period spanning a little after sun rise until mid-day.

except *kebron* (arrogation of self-pridefulness) not they surely reaching it;<sup>x</sup> so *ista'eth* (let-[you]<sup>s</sup>) affirmably-refuge by Allah; verily He, He (*is*) The Sameeo (The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer) The Basseeron (*keenly*: Seer/Omniscient).

إِنَّ فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُمْ بِيَلْبِغِيهِ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٥٦﴾

57. Surely creation (*of*) the Heavens<sup>w</sup> and the Earth<sup>w</sup> (*is*) *akbaro* (bigger/antedates compeers) than the mankind's creation, [and] but most mankind know not.

لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٥٧﴾

58. And not level/even the blind and the *basseero* (*keen*: seer) and who<sup>r</sup> believed they<sup>z</sup> and they<sup>z</sup> worked righteous-works<sup>w</sup> and nor the evil-doer; little surely<sup>64</sup> you<sup>z</sup> reminisce.

وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسِيءُ قَلِيلًا مَّا تَتَذَكَّرُونَ ﴿٥٨﴾

59. Verily The Hour<sup>w</sup> (*is*) surely *aa'teya'ton* (approaching-/comer-she<sup>x</sup>), no suspicion<sup>x</sup> (*is*) in it;<sup>w</sup> [and,] but most [the] mankind believe not.

إِنَّ السَّاعَةَ لَأَيُّهَا لَا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿٥٩﴾

60. And said your<sup>n</sup> Lord: let-you<sup>z</sup> invoke Me *astajib*<sup>65</sup> ([I]favorably-answer) for you;<sup>b</sup> verily who<sup>r</sup> *yestakberoona*<sup>66</sup> (they<sup>x</sup> affirm their prideful haughtiness) a'n (regarding) My *eba'da'te*<sup>w</sup> (worship/servility-to-Me)<sup>w</sup> shall enter they<sup>z</sup> Hell<sup>w</sup> *dakhereena* (he-they who became contemptible/of no significance).

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

61. Allah, Who made for you<sup>b</sup> the night to repose-/quiet you<sup>z</sup> in it<sup>x67</sup> and the *naha'ra* (between sunrise and sunset) *mubsseran*<sup>x</sup> (discernment-enabler),<sup>x</sup> verily Allah (*is*) surely munificence-possessor on the mankind [and] but most (*of*) the mankind thank not.

اللَّهُ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّكَ اللَّهُ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٦١﴾

62. *Tha'lekum* (collective-afar-that)<sup>x</sup> Allah (*is*) your<sup>n</sup> Lord, Creator (*of*) every-thing; no an *elaha* (a deity) except Him; then wherefrom<sup>68</sup> *to'afakona*<sup>69</sup> (you<sup>z</sup> to be off-right dissuaded/speciously concoct).

ذَٰلِكُمْ اللَّهُ رَبُّكُمْ خَلِقُ كُلِّ شَيْءٍ لَا إِلَهَ إِلَّا هُوَ فَآَنِي تُؤْفَكُونَ ﴿٦٢﴾

63. Like *tha'leka* (afar-that-it/that)<sup>x</sup> you<sup>z</sup> *afako* (to be: off-right dissuaded/dissuaded speciously) who<sup>r</sup> they<sup>z</sup> [were] by Our *Aya'te*<sup>w</sup> (messages) reject they.<sup>z</sup>

كَذَٰلِكَ يُؤْفِكُ الَّذِينَ كَانُوا بِآيَاتِنَا اللَّهُ يُجْحَدُونَ ﴿٦٣﴾

<sup>64</sup> The particle “ما” is for intensity of paucity. See إعراب القرآن، لمحمود صافي.

<sup>65</sup> The word “استجب” is rooted in “استجاب” = answered plus made available what was requested, i.e. “favorably answered.”

<sup>66</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

<sup>67</sup> The pronoun “هـ” in “فيه” refers to the night, which is a masculine gender in Arabic, hence [he-] it<sup>x</sup>.

<sup>68</sup> The word “أفنى” is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

<sup>69</sup> The word “تؤفكون” means you are dissuaded to divert to an improper path away from the right, you get persuaded by specious concoction.



64. Allah, Who made for you<sup>b</sup> the Earth<sup>w</sup> an abode and the Heaven<sup>w</sup> a *bena'an*<sup>70</sup> (a *build-in-progress*); and [He] portrayed/fashioned you<sup>b</sup> then *abasana* ([He] *ultimately perfected and beautified*) your<sup>n</sup> portraiture-/fashion; and [He] provided you<sup>b</sup> of the goodies;<sup>w71</sup> *tha'lekum* (collective-afar-that)<sup>x</sup> your<sup>n</sup> Lord, so *tabaraka*<sup>72</sup> ([He] *mutually aggrandized and blessed massive good and worth*) Allah, the worlds' Lord.

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ  
قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمْ  
فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُمْ مِنَ  
الطَّيِّبَاتِ ذَلِكَمُ اللَّهُ رَبُّكُمْ  
فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

٦٤

65. He, (is) The Hayyo (Living/Alive), no an *elaha* (a deity) except Him; so let-invoke Him you<sup>z</sup> faithfully-/purely for Him the religion; the praise (is) for Allah the worlds' Lord.

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ  
فَكَادُوهُ مُحْصِينَ لَهُ الَّذِينَ  
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

٦٥

66. Let-say [you<sup>s</sup>]: verily I (had been) restrained to worship [I] whom<sup>t73</sup> you<sup>z</sup> invoke of lesser than-/without Allah, *lamma* (when/whence) came (to) me the evidences-she<sup>y</sup> from my Lord; and I (had been) commanded that *aslema* (become Muslim/submit to Allah) [I] for the worlds' Lord.

قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ  
تَدْعُونَ مِنْ دُونِ اللَّهِ لَمَّا جَاءَنِي  
الْبَيِّنَاتُ مِنْ رَبِّي وَأُمِرْتُ أَنْ أُسْلِمَ  
لِرَبِّ الْعَالَمِينَ

٦٦

67. He Who created you<sup>b</sup> from a *tora'ben* (crushed sand); afterward from *nutfaten*<sup>74</sup> (sperm-drop);<sup>w</sup> afterwards from *alaga'ten*<sup>75</sup> (adherent-suspender/blood-clot);<sup>w</sup> afterwards *youkbrejo* ([He] *emerges/produces*) you<sup>b</sup> a baby; afterwards to reach you<sup>z</sup> your<sup>n</sup> *ashuda*<sup>76</sup> (prime/full strength); afterwards to be you<sup>z</sup> *shuyoukhan* (old-aged ones); and of you<sup>b</sup> who<sup>p</sup> *youtawaffa*<sup>77</sup> (is caused to die) of before;

هُوَ الَّذِي خَلَقَكُمْ مِنْ رُأْبٍ ثُمَّ  
مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ  
طِفْلًا ثُمَّ لِيَبْلُغُوا أَشَدَّكُمْ  
ثُمَّ لِيَكُونُوا شُيُوعًا وَمِنْكُمْ

<sup>70</sup> The word “بناءً”= “bena-an” is made up of two parts “bena” and “an.” The “an” is a grammatical nunation at the end of an objective noun; and “be’na” is a word which means: (1) a *build-in-progress*, for example in conjunction with: “And the Heaven<sup>w</sup> We built it<sup>w</sup> by *ay'den* (divine Might), and verily We surely (are) expanding/expanders.” (S51:47). Also it could mean: (2) first time going in *privacy with a bride after the formal wedding contract is officiated*, and clearly such a *wedding* is taken to be *subject to the vicissitudes of human nature and life*.

<sup>71</sup> The word “طيبات”= “goodies”= “goodies,<sup>w</sup>”= a *feminine gender* means anything *delectable and legitimate*.

<sup>72</sup> See the *Lexicon* attached to this *Translation* for this important word “تبارك.” In summary: [He] firmly bestows as [He] accepts multitudinous goodness and worthiness.

تبارك على وزن تفاعل= نحن بصدد تكاثر لا بد من التمييز بين تكاثر وتكثر وكثر وأكثر واستكثر

<sup>73</sup> The pronoun “whom” is the objective case of “who,” which clearly applies for the *singular* or the *plural*. In this context it could read for the *singular*, when in fact it's intended for the *plural*. Thus, the “them” is affixed to insure the *plural sense of it*.

<sup>74</sup> The word “نطفة” in the text has at least *two* distinct meanings: (1) a *drop of pure or clear water*, (2) *drop of semen*. Clearly, and Allah knows best, here “نطفة” is the *male semen*.

<sup>75</sup> The word “علقة”= “adherent-suspender,”= that which *adheres as suspender* or “clot” in both *Arabic and English* “علقة” or “adherent-suspender/clot” could be of *any* thing. But in this case of “bloody nature” perhaps it is “the mass of the *zygote*” (the union of the sperm and an *ovum* before its cleavage).

<sup>76</sup> The Arabic word “ashudab”= “أشده” translated as [his “prime, full strength”] meaning reached the ideal age of physical and mental strengths.

<sup>77</sup> The word “youtawaffa”= “يتوفى” is a *transitive, present tense, always passively constructed*. Thus, it is different than “يموت” a *transitive verb* meaning to die. But in the case of “youtawaffa”= “يتوفى” which *must always be passively constructed*, because when death occurs to some-one, that one gets to be *deprived of life by Allah or His agents* (the angels) on His command. Thus, his *soul* is received by Allah or His agent. That is why the person =

and to reach you<sup>z</sup> *ajalan*<sup>78</sup> (term-limit) *musamma*<sup>79</sup> (that which had been designated and/or named) and *la'alla* (craving currently unavailable deed that/perhaps) you<sup>b</sup> cerebrate you.<sup>z</sup>

مَنْ يُنَوِّقْ مِنْ قَبْلٍ وَلْيَبْلُغُوا أَجَلًا  
مُسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ ﴿٧٧﴾

68. He Who [He] quickens and [He] deadens;<sup>80</sup> then when He judged a matter, then verily only says [He] to/for<sup>81</sup> it:<sup>x</sup> let-be [you<sup>s</sup>]/[it<sup>x</sup>] so [he/it<sup>x</sup>] is.

هُوَ الَّذِي يُحْيِي وَيُمِيتُ فَإِذَا قَضَىٰ  
أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٧٨﴾

69. Have not seen [you<sup>s</sup>] to them that dispute in Allah's *Aya'te*,<sup>w</sup> (miracles/signs/proofs) so wherefrom they<sup>z</sup> (are to be/being) distracted.

أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي  
آيَاتِ اللَّهِ أَنَّىٰ يَصْرِفُونَ ﴿٧٩﴾

70. Who<sup>r</sup> they<sup>z</sup> denied by The Book<sup>x</sup> and by what We sent by it<sup>x</sup> Our messengers then will know they.<sup>z</sup>

الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا  
أَرْسَلْنَا بِهِ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ ﴿٨٠﴾

71. *Edh* (when/while) the shackles (are) in their necks<sup>w</sup> and the chains<sup>w</sup> (to be/being) dragged they.<sup>z</sup>

إِذِ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَالسَّلَاسِلُ  
يُسْحَبُونَ ﴿٨١﴾

72. In the *hameeme*<sup>82</sup> (maximally heated/cooled water), after-wards in The Fire<sup>w</sup> (to be/being) filled they.<sup>z83</sup>

فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ  
﴿٨٢﴾

73. Afterwards (had been) said for them: where (are) what you<sup>c</sup> were partnering.<sup>84</sup>

ثُمَّ قِيلَ لَهُمْ أَنْ مَا كُنْتُمْ تُشْرِكُونَ  
﴿٨٣﴾

74. Of lesser than/without Allah; said they:<sup>z</sup> strayed they<sup>z</sup> a'n (off) us; rather we not invoked of before a thing; like *tha'leka* (afar-that-it/thai)<sup>x</sup> misleads Allah the unbelievers.

مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا بَلْ  
لَمْ نَكُنْ نَدْعُوا مِنْ قَبْلُ شَيْئًا كَذَلِكَ  
يُضِلُّ اللَّهُ الْكَافِرِينَ ﴿٨٤﴾

75. *Tha'lekum* (collective-afar-that)<sup>x</sup> by what you<sup>c</sup> were rejoicing in the Earth<sup>w</sup> by other than the right and for what you<sup>c</sup> were exulting you.<sup>z</sup>

ذَلِكَ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ  
بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَمْرَحُونَ ﴿٨٥﴾

76. Let-enter you<sup>z</sup> Hell's<sup>w</sup> doors, immortals you<sup>z</sup> (are) in it,<sup>w</sup> so wretched (is) a *mathwa*<sup>85</sup> (forced: long-term-

أَدْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا  
﴿٨٦﴾

= is caused to die. After death, there is a reception of the soul or the body and soul by Allah or His agent to the soul or the soul and body on Allah's command.

<sup>78</sup> The word "الأجل" means term-limit, see اللسان.

<sup>79</sup> The word "musamma" is masculine, singular, subjective noun, meaning: that which is designated and/or named.

<sup>80</sup> The word "يُمِيتُ" in "يُمِيتُ" is the transitive verb to deprive of life. See Merriam Webster's Unabridged Dictionary.

<sup>81</sup> The letter "ل" in "له" is congruent or corresponding to "to." See مغني اللبيب for the twenty meanings of "ل."

<sup>82</sup> The word "hameem"="حميم" has no English equivalent per se. So, we transliterate and parenthetically explain. The word "hameem"="حميم" has at least four different meanings, one of which is a paradoxical meaning of maximally heated water or cooled water or could be just warm water. In this paradoxical sense most of the time it is the maximally heated water is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See اللسان.

<sup>83</sup> The word "يسجرون" comes from the root word "سجر" meaning: filled. Said Ali Ibn abbey Talib, the Fourth Caliph, may Allah be pleased with him, said: "المسجون بالنار أي مملوء." See اللسان.

<sup>84</sup> That is "other deities with Allah."

<sup>85</sup> In "اللسان": "مثنوى" = هلك; and "مثنوى" in The Qur'aan overwhelmingly is joined with Hell. So, whoever is in the "مثنوى" is there by force of his/her circumstances and not by his/her choice per se. So, mathwa-abode is an obligatory one and so "obligingly: long-term/semi-permanent-abode" seems to me rather appropriate.

abode) (of) the *mutakabberena*<sup>86</sup> (haughtiness-practicers).

فَيْسَ مَنُومَى الْمُتَكَبِّرِينَ ﴿٧٦﴾

77. So *issber* (let-[you]<sup>s</sup> hold on patiently); verily Allah's promise (is) right; so either [We] assuredly show you<sup>s</sup> some (of) which<sup>x</sup> [We] promise them or *natawaffayy-ana* ([We] assuredly take before dying) you;<sup>s</sup> then to Us (to be) returned they.<sup>z</sup>

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَكَيْمَا  
نُرِيَنَّكَ بَعْضَ الَّذِي نَعْدُهُمْ أَوْ  
نَتَوَفَّيَنَّكَ فَإِلَيْنَا يَرْجِعُونَ ﴿٧٧﴾

78. And *laqad* (verily, already and affirmatively) We sent Our messengers from before you;<sup>s</sup> of them whom<sup>p</sup> We narrated on you<sup>s</sup> and of them not narrated [We] on you;<sup>s</sup> and not [was] for a messenger to *ya'ateya*<sup>x</sup> ([he] approaches/comes)<sup>x</sup> by an *Aya'ten*<sup>w</sup> (miracle-/sign/proof) except by Allah's leave; so if Allah's command came, (then had been) judged by the right and lost far-there<sup>87</sup> the falsifiers.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ  
مِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ  
مَّن لَّمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ  
لِرَسُولٍ أَن يَأْتِيَ بِثَابِتٍ إِلَّا بِإِذْنِ  
اللَّهِ فَإِذَا جَاءَ أَمْرُ اللَّهِ فَخُصِيَ يَأْلَقُو  
وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ ﴿٧٨﴾

79. Allah, Who made for you<sup>b</sup> the *an'aama*<sup>w</sup> (cattle-/camels/goats/and sheep)<sup>w</sup> to you<sup>z</sup> ride of them<sup>w</sup> and of them<sup>w</sup> you<sup>z</sup> eat.

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ  
لَتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾

80. And for you<sup>b</sup> in it<sup>w</sup> benefits<sup>w</sup> and to reach you<sup>z</sup> on it<sup>w</sup> a need<sup>w</sup> in your<sup>n</sup> chests and on it<sup>w</sup> and on the *fluke*<sup>w</sup> (ship/ships)<sup>w</sup> you<sup>z</sup> (are to be) carried.

وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا  
حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى  
الْفُلْكِ تَحْمَلُونُ ﴿٨٠﴾

81. And [He] shows you<sup>b</sup> His *Aya'te*<sup>w</sup> (miracles/signs-/proofs); so which (of) Allah's *Aya'te*<sup>w</sup> you<sup>z</sup> disclaim-/dismiss.

وَيُرِيكُمْ آيَاتِهِ فَآيَءَايَسْتِ اللَّهَ  
تُنْكِرُونَ ﴿٨١﴾

82. Have not they<sup>z</sup> treaded in the land;<sup>w</sup> then look they<sup>z</sup> how [was] consequence<sup>w</sup> (of) whom<sup>r</sup> of before them; they<sup>z</sup> [were] more than them and harder a strength<sup>w</sup> and effects/traces in the land;<sup>w</sup> so not enriched/sufficed<sup>88</sup> *a'n* (off) them what they<sup>z</sup> were earning.

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا  
كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن  
قَبْلِهِمْ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ  
قُوَّةً وَأَثَارًا فِي الْأَرْضِ فَمَا أَعْنَى  
عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾

83. Then *lamma* (when/whence) came-she<sup>y</sup> (to) them their<sup>x</sup> messengers<sup>x</sup> by the evidences-she<sup>y</sup> reveled-/rejoiced they<sup>z</sup> by what they<sup>z</sup> had of the knowledge and *haqa* (deservedly besieged) by them what they<sup>z</sup> [were] by it<sup>x</sup> *yastab'zeona* (they<sup>z</sup> affirmably jesting).

فَلَمَّا جَاءَهُمْ رُسُلُهُم بِالْبَيِّنَاتِ  
فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ  
بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٨٣﴾

<sup>86</sup> There is no noun in English for "متكبر" = who is prideful/haughty. To make a noun = "haughtiness-practicers".

<sup>87</sup> In Arabic the demonstrative noun: "هنا", "هناك" and "هناك" are used respectively for "here" (near), "there" (middle) and "far there (for the furthest)." For the "بعيد" = "far," i.e. neither the immediate and nor the middle but the far. In English there are only two aspects of demonstrative nouns: here and there.

<sup>88</sup> The word "أغنى" has double meanings: (1) enriched, (2) sufficed. But "enriched" includes sufficed and not vice versa. As "enriched" made rich or richer, made fuller, more meaningful, or more rewarding whereas "sufficed" met the present needs of a specific task. Hence "enriched" is superior.



84. Then *lamma* (when/whence) they<sup>z</sup> saw Our *ba'sa* (intense torment) said they:<sup>z</sup> we believed by Allah alone and we unbelieved by what we were by it<sup>x</sup> *mushbrekeena* (they<sup>z</sup> who partner deities with Allah, be-polytheists). فَلَمَّا رَأَوْا بِأَسَنًا قَالُوا ءَامَنَّا بِاللَّهِ وَحَدُّهُ. وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ ﴿٤٥﴾

85. Then not was benefiting them their belief *lamma* (when/whence) they<sup>z</sup> saw Our *ba'sa* (intense torment); Allah's dispensation<sup>w</sup> which<sup>u</sup> *qad* (already and affirmatively) ceded-she<sup>y</sup> in His *eba'de* (worshippers-/submitters/slaves) and lost far-there<sup>89</sup> the unbelievers. فَلَمْ يَكْ يَنْفَعُهُمْ إِيْمَانُهُمْ لَمَّا رَأَوْا بِأَسَنًا سَتَّ اللَّهُ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ. وَخَسِرَ هُنَالِكَ الْكَافِرُونَ ﴿٤٦﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. *Hameem*.<sup>1</sup> حَمِّ ﴿٤٧﴾
2. A descending<sup>2</sup> from *Ar-Rahma'ne*,<sup>3</sup> *Ar-Rahee'me* (The iterative mercy Giver). تَنْزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ ﴿٤٨﴾
3. A Book<sup>x</sup> (had been) expounded-she<sup>y</sup> its<sup>x</sup> *Aya'te*<sup>w</sup> (Qur'aanic statements) Qur'aan<sup>x</sup> Arabic, for a knowing people. كُنْتُ فُصِّلَتْ ءَايَاتُهُ. قُرْءَانًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ ﴿٤٩﴾
4. A *basheeran*<sup>4</sup> (an iterative teller of pleasant tidings) and *na'theeran* (iterative warner); then shunned most (of) them; so they hear not. بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ ﴿٥٠﴾
5. And said they:<sup>z</sup> our hearts (are) in coverts<sup>x</sup> of what [you<sup>s</sup>] invite us to it,<sup>x</sup> and in our ears (is) a *wagron* (bearing-beaviness); and [of]<sup>5</sup> between us and [between] you<sup>g</sup> (is) a *heja'bon* (veil/shroud); so let-work [you<sup>s</sup>], verily we (are) working/workers. وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ وَمَا تَدْعُونَا إِلَيْهِ وَفِي ءَاذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَأَعْمَلْنَا عَمَلُونا ﴿٥١﴾
6. let-say [you<sup>s</sup>]: verily only I am a human like you<sup>b</sup> (being) revealed<sup>6</sup> to me that only your<sup>n</sup> *elabo* (deity) قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَىَّ

<sup>89</sup> See footnote 87 above regarding هُنَالِكَ +

<sup>1</sup> See the *Lexicon* attached to this *Translation* for a commentary on this.

<sup>2</sup> The word “تنزيل” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array. See *النتاج*.

<sup>3</sup> The word “Ar-Rahman” is Allah's name, according to (S 17:110): “you call upon Allah or you call upon Ar-Rahman, whatever that you call upon surely for Him the names the *busna* (most all around beautiful).”

<sup>4</sup> See the *Lexicon* attached to this *Translation* for *bashasbara/youbashsharo/mubasheron=بَشِيرٌ\نَبِيرٌ\مُبَشِّرٌ*.

<sup>5</sup> The particle “من” has many meanings, among them “في”=“in” as in this *Ayah*, see *معني اللبيب*.

<sup>6</sup> The word “وحي” in “يُوحَى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And “الوحي” is fire or king. See *اللسان*.

(is) an *elabon* (deity) One; so *ista'qemo*<sup>7</sup> (let-you<sup>z</sup> affirmably straighten) for Him and *istaghfero*<sup>8</sup> (let-you<sup>z</sup> seek forgiveness from) Him; and *waylon* (lengthy: stay in a valley in Hell-bane/woe) for the *mushbrekeena* (they who partner deities with Allah/ be-polytheists).

أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَاسْتَقِيمُوا  
إِلَيْهِ وَاسْتَغْفِرُوهُ ۖ وَوَيْلٌ لِلْمُشْرِكِينَ

﴿٦﴾

7. Who<sup>r</sup> not *youatona* (they<sup>z</sup> accord and fulfill the obligations of) the *Zakata*<sup>w9</sup> (prescribed percentage of personal possessions)<sup>w</sup> and they (are) by the Hereafter<sup>w</sup> they (are) unbelievers.

الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ  
بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٧﴾

8. Verily who<sup>r</sup> believed they<sup>z</sup> and they<sup>z</sup> worked the righteous-works<sup>w</sup> for them a remuneration other than slighted/severed.<sup>10</sup>

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٨﴾

9. Let-say [you<sup>s</sup>]: verily assuredly you<sup>b</sup> surely unbelieve by Whom [He] created the Earth<sup>w</sup> in two days and you<sup>z</sup> make for Him compeers *tha'leka* (afar-that-it/that)<sup>x</sup> (is) the worlds' Lord.

﴿٩﴾ قُلْ أَيْنَ كُنْتُمْ لَتَكْفُرُنَّ بِالَّذِي خَلَقَ  
الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا  
ذَٰلِكَ رَبُّ الْعَالَمِينَ ﴿٩﴾

10. And [He] made in it<sup>w</sup> anchors<sup>11</sup> (catches/fasteners-/stabilizers) of its<sup>w</sup> atop and [He] blessed in it<sup>w</sup> and [He] fated in it<sup>w</sup> its<sup>w</sup> subsistences<sup>x</sup>/sustenances<sup>x</sup> in four days, equal for the askers.

وَجَعَلَ فِيهَا رُوسَىٰ مِنْ فَوْقِهَا وَبَرَكَ  
فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ  
سَوَاءً لِّلسَّائِلِينَ ﴿١٠﴾

11. Afterwards *istawa*<sup>12</sup> (set Himself) [He] to the Heaven<sup>w</sup> while it<sup>w</sup> (is being) a smoke; then said [He] for it<sup>w</sup> and for the Earth:<sup>w</sup> *eateya*<sup>x</sup> (let-approach/ come<sup>x</sup> you-both) voluntarily or forcibly;<sup>13</sup> said both: *atayna* (we both approached/ came) (as) volunteers<sup>14</sup>/voluntarily.

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ  
لَهَا وَالْأَرْضِ أَتَيْنَا طَوْعًا أَوْ كَرْهًا  
قَالْنَا أَتَيْنَا طَائِعِينَ ﴿١١﴾

12. So [He] judged/finished them<sup>y</sup> seven Heavens<sup>w</sup> in two days; and [He] [revealed]<sup>15</sup> in every Heaven<sup>w</sup> its<sup>w</sup> command;<sup>x</sup> and We adorned/bedecked the

فَقَضَّاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ  
وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا

<sup>7</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word.

<sup>8</sup> The word “استغفروه” = “اطلبوا غفرانه” = “let-see you<sup>z</sup> His forgiveness.” In English there is no seemly way to say: “استغفروه” *per se*. So I settled for saying: “let-see forgiveness you<sup>z</sup>”

<sup>9</sup> See the *Lexicon* attached to this *Translation* for what exactly is the *Zakah* and its implications.

<sup>10</sup> The word “ممنون” means slighted or severed by cutting it off. See *مفردات القرآن للراغب*. Refer to the attached list of *References*.

<sup>11</sup> That is the mountains.

<sup>12</sup> The word “istawa” has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that in the case of Allah, the “how” did He “istawa” is not knowable, because there is nothing to compare Allah with to know the “how” of His action.

<sup>13</sup> See the *Lexicon* attached to this *Translation* for the distinction between “كُرْهًا,” *fat’ha* on the “ك,” as in this *Ayah*, and “كَرْهًا,” *dhammah* on the “ك,” as in (S46: 15), and “اِكْرَاهًا,” as in (S2:256).

<sup>14</sup> The word “طائعين” is plural of “طائع” and it is plural of an animate; Also, “طائعين” is “حال” = in the denotative state, hence the parenthetical qualitative prefix word of “voluntarily” is needed. Also “طوعًا” is “مصدر” = infinitive noun, “في موضع الحال” = “in the stead of denotative state,” so the parenthetical qualitative prefix word of “absolutely” is needed. See *إعراب القرآن، لمحمود صافي*.

<sup>15</sup> The word “وحي” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded); and “الوحي” is fire or king. See *اللسان*.

worldly<sup>w</sup> Heaven<sup>w</sup> by lamps<sup>x</sup> and *befidhan*<sup>16</sup> (*absolute keep-up*); *tha'leka* (*afar-that-it/that*)<sup>x</sup> (*is*) a fating (*by*) The Mighty, The Omniscient.

الْأَسْمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا  
ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٣﴾

13. Then *en* (*if*) shunned they<sup>z</sup> then let-say [*you*]<sup>s</sup>: [*I*] warned you<sup>z</sup> *ssa'eqatan* (*thunderbolt*)<sup>w</sup> like *Aaden's* and *Thamoo-da's ssa'eqa'te* (*thunderbolt*).<sup>w</sup>

فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً  
مِثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ ﴿١٤﴾

14. *Edh* (*when/since*) came-she<sup>y</sup> (*to*) them the messengers<sup>x</sup> of before their hands<sup>w</sup> and of their rear that not worship you<sup>z</sup> except Allah, said they:<sup>z</sup> had willed our Lord surely [*He*] (*would have*) descended angels; so verily we, by what you<sup>z</sup> (*had been*) sent by it<sup>x</sup> (*are*) unbelievers.

إِذْ جَاءَهُمُ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ  
وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ  
قَالُوا لَوْ شَاءَ رَبَّنَا لَأَنْزَلَ مَلَائِكَةً فَإِنَّا  
بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿١٥﴾

15. Then as-to *Aadon*, so *istakbaro*<sup>17</sup> (*they<sup>z</sup> affirmed their<sup>n</sup> prideful haughtiness*) in the land<sup>w</sup> by other than the right and they<sup>z</sup> said: who<sup>r</sup> (*is*) harder than us a strength;<sup>w</sup> had [and] not they<sup>z</sup> seen that Allah, Who [*He*] created them, He (*is*) harder than them a strength;<sup>w</sup> and they<sup>z</sup> were by Our *Aya'te*<sup>w</sup> (*messages*) rejecting they.<sup>z</sup>

فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ  
بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً  
أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ  
أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا  
يَجْحَدُونَ ﴿١٦﴾

16. So We sent on them *ssarssaran* (*severely cold and intensely noisy*) wind, in sinister days, to *notheqa'hum* (*[We] make them taste*) the ignominy's torment in the life<sup>w</sup> (*of*) the world;<sup>w</sup> and surely the Hereafter's<sup>w</sup> torment (*is*) *akhzā*<sup>18</sup> (*more ignominious*); and they (*are*) not (*to be*) succored.

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ  
مُحَسَّاتٍ لِنُذِقَهُمْ عَذَابَ الْآخِرَةِ فِي  
الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ  
آخَرُى وَهُمْ لَا يُصْرُونَ ﴿١٧﴾

17. And as-to *Thamoodo*, so *hadayna* (*We divinely-guided*) them; then *istahabbo*<sup>19</sup> (*they<sup>z</sup> questingly liked/preferred*) the blindness over the *buda* (*divine-guidance*); so taken-she<sup>y</sup> them, the thunderbolt<sup>w</sup> (*of*) the torment [the] ignominious, by what they<sup>z</sup> were earning.

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا  
الْعَمَى عَلَى الْهُدَى فَأَخَذَتْهُمْ صَاعِقَةُ  
الْعَذَابِ الَّتِي كَانُوا يَكْسِبُونَ ﴿١٨﴾

18. And *najjayna* (*We iteratively delivered*) whom<sup>r</sup> believed they<sup>z</sup> and they<sup>z</sup> were *yattaqoona* (*they<sup>z</sup> reverentially guard not to displease Allah*).

وَنَجَّيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَنْقُونَ  
﴿١٩﴾

19. And day (*to be*) thronged Allah's foes to The Fire<sup>w</sup> then they *youz'a'ona* (*are being arrayed they<sup>z</sup>*).

وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ  
فَهُمْ يُوزَعُونَ ﴿٢٠﴾

<sup>16</sup> The word "حِفْظًا" is rooted in "حَفَظَ" = "kept-up" not just "kept, or maintained," or even "guarded." Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*." (Emphasis is added). Also the word "حِفْظًا" is an infinitive noun to indicate the absolute function of the verb, hence the prefix "absolute." See إعراب القرآن، محمود صافي.

<sup>17</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

<sup>18</sup> The word "أَخْزَى" = "akhzā" is a superlative adjective, not available in English, except by: "more ignominious."

<sup>19</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word.



20. Until *edha* (*when/whereas*) surely<sup>20</sup> they<sup>z</sup> came (*to*) it<sup>w</sup> testified on them their hearing and their *abssa'ro* (*insights/discernments*) and their skins by what they<sup>z</sup> were working. ﴿كَأَنَّهُمْ يَعْمَلُونَ﴾
21. And said they<sup>z</sup> to their skins: why have you<sup>c</sup> testified on us; said they<sup>z</sup>: Allah (*caused*) us (*to*) pronounce; Who [*He*] (*caused to*) pronounce everything; and [*He*] created you<sup>b</sup> first once-she<sup>y</sup> (*time*<sup>w</sup>) and to Him you<sup>z</sup> (*are to be*) returned. ﴿وَقَالُوا لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ﴾
22. And you<sup>c</sup> were not *tasta'terona*<sup>21</sup> (*you<sup>z</sup> affirmably hiding*) to witness/testify on you<sup>b</sup> your<sup>n</sup> hearing and nor your<sup>n</sup> *abssa'ro* (*insights/discernments*) and nor your<sup>n</sup> skins; [and,] but presumed you<sup>c</sup> that Allah knows not much of what you<sup>z</sup> work. ﴿وَمَا كُنْتُمْ تَسْتَرُونَنَا أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَرُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ﴾
23. And *tha'lekum* (*collective-as-for-that*)<sup>x</sup> (*is*) your<sup>n</sup> presumption which<sup>x</sup> you<sup>c</sup> presumed by your<sup>n</sup> Lord wrecked-/died-out you,<sup>22</sup> so you<sup>c</sup> became<sup>23</sup> of the losers. ﴿وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرَدْتُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ﴾
24. So *en* (*if*) *yassbero* (*they<sup>z</sup> hold on patiently*) then The Fire<sup>w</sup> (*is*) *mathwa*<sup>24</sup> (*forced: long-term-abode*) for them; and *en* they<sup>z</sup> *yasta'a'tebo* (*they<sup>z</sup> affirmably apologize*) then not they (*are*) of the *mu'atabeena* (*they<sup>z</sup> whose apology was acceptable*). ﴿فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ وَإِنْ يَسْتَعِيبُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ﴾
25. And We destined for them mates, so they<sup>z</sup> adorned for them what (*is*) between their hands<sup>w</sup> and what (*is*) behind them; and righted on them [the] say in *umamen*<sup>w</sup> (*communities/nations*)<sup>w</sup> *qad* (*already and affirmatively*) ceded -she<sup>y</sup> of before them of the Jinn and the humankind; verily they were losers. ﴿وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْغَنِيِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ﴾
26. And said who<sup>r</sup> unbelieved they<sup>z</sup>: let not you<sup>z</sup> hear for this Qur'aan,<sup>x</sup> and let-muddle you<sup>z</sup> in it<sup>x</sup> *la'allā* (*craving currently unavailable deed that/perhaps*) you<sup>b</sup> prevail you.<sup>z</sup> ﴿وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَعْلَبُونَ﴾
27. Then surely assuredly<sup>25</sup> *notheqa* ([*We*] *make taste*) ﴿فَلْيَذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا

<sup>20</sup> The particle "ما" is for intensity, i.e. the witnessing surely occurs as they come to it. See *الكتاف، للزمخشري*.

<sup>21</sup> See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

<sup>22</sup> The word "أرداكم" = caused you: *to die out*, or cease living completely or wrecked you.

<sup>23</sup> The word "أصبح" has many meanings, among them "صار" = "became," as in this *Ayah*.

The Arabs say: "أصبح الرجل كريماً أي صار كريماً."

<sup>24</sup> In "ثوى" = هلك; and "مَثْوًى" in The Qur'aan *overwhelmingly* is joined with Hell. So, whoever is in the "مَثْوًى" is there by force of his/her circumstances and not by his/her choice *per se*. So, *mathwa*-abode is an obligatory one and so "forced: long-term/semi-permanent-abode" seems to me rather appropriate.

<sup>25</sup> The "ل" in "الناذيقين" and in "النجزيينهم" are juratory "ل" = "القسم" amounting to = "التأكيد," i.e. affirmation, expressed in both cases by "assuredly"

whom<sup>r</sup> they<sup>z</sup> unbelieved a severe torment and surely [We] assuredly requite them, (by) worst (of) which<sup>x</sup> they<sup>z</sup> were working.

وَلَنَجْزِيَنَّهُمْ أَشْرَ الَّذِي كَانُوا يَعْمَلُونَ ﴿١٧﴾

28. *Tha'leka* (*afar-that-it/that*)<sup>x</sup> (*is*) requital (*for*) Allah's foes The Fire;<sup>w</sup> for them in it<sup>w</sup> immortality's home<sup>w</sup> a requital by what they<sup>z</sup> were by Our *Aya'te*<sup>w</sup> (*messages*) rejecting they.<sup>z</sup>

ذَٰلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ هُمْ فِيهَا دَارُ الْآخِلَةِ جَزَاءُ بِمَا كَانُوا بِآيَاتِنَا يَمْحَدُونَ ﴿١٨﴾

29. And said who<sup>r</sup> unbelieved they:<sup>z</sup> our Lord, let-show us [You<sup>s</sup>] the twain-whom both misled us of the Jinn and the humankind we make them both under our feet<sup>w</sup> to be both of the lows.

وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرَنَا الَّذِينَ اضَلَّانَا مِنْ الْجِنَّ وَالْإِنْسِ نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ ﴿١٩﴾

30. Verily who<sup>r</sup> they<sup>z</sup> said: our Lord (*is*) Allah, afterwards they<sup>z</sup> straightened, *tatanazzeelo* (*iteratively descend*) on them the angels that let not fear you<sup>z</sup> and let-not sadden you<sup>z</sup> and *ab'shero*<sup>26</sup> (*have pleasant tidings you<sup>z</sup>*) by the Paradise<sup>w</sup> which<sup>u</sup> you<sup>c</sup> [were] promised.

إِنَّ الَّذِينَ قَالُوا رَبَّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٢٠﴾

31. We (*are*) your<sup>n</sup> *aw'leyao* (*guardians/allies*) in the life<sup>w</sup> (*of*) the world<sup>w</sup> and in the Hereafter;<sup>w</sup> and for you<sup>b</sup> in it<sup>w</sup> what your<sup>n</sup> selves<sup>w</sup> wish and for you<sup>b</sup> in it<sup>w</sup> what plead you.<sup>z</sup>

نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهُي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٢١﴾

32. Hospitality from *Ghafooren* (*iterative Forgiven*) *Raheemen* (*iterative mercy Giver*).

زُلَٰلًا مِنْ غَفُورٍ رَحِيمٍ ﴿٢٢﴾

33. And who<sup>a</sup> (*is*) *ahsa'no*<sup>27</sup> (*perfecter and beautifuler*) a say of whom<sup>p</sup> [*he*] invited to Allah and [*he*] worked righteously and said [*he*]: verily I am of the Muslims.

وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ﴿٢٣﴾

34. And not levels/evens the *hasanato*<sup>w</sup> (*meritorious-deed*)<sup>w</sup> and nor the *sayyeato*<sup>w</sup> (*demeritorious-deed*);<sup>w</sup> Let-propel [*you*<sup>s</sup>] by which<sup>u</sup> (*is*) *ahsa'no* (*perfecter and beautifuler*), then *edha* (*suddenly/whereas*) who<sup>p</sup> (*is*) between you<sup>g</sup> and [between] him an animosity<sup>w</sup> as if he (*were*) a *wa'leyon* (*guardian/all*) *hameemon* (*sincerely affectionate*)<sup>28</sup>.

وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٢٤﴾

<sup>26</sup> The word “أَبْشِرُوا” means (a) you have pleasant tidings, or (b) you rejoice or show, by verbal, facial or bodily expressions gladness of pleasant tidings.

<sup>27</sup> There is no English word for أَحْسَن = *ahsane*. Both words *perfecter* and *beautifuler* are in their adjective sense.

<sup>28</sup> The word “حَمِيم” in Arabic is a paradoxical term, meaning “cold” and “hot” or “very cold” or “very hot.” However, in Arabic tongue expression: “الصديق الحميم” = “very close friend, a true or a cherisher friend; or a friend who is very loyal, and feels compassionate and sympathetic towards his friend.” I do not like to use: “intimate” as this word is rather suggestive of “sexual” closeness (intimacy), by its own definition. You can tell I am fumbling to describe “الصديق الحميم,” as the English language does not seem to lend itself to linguistic precision as compared to the Arabic language. So for “الصديق الحميم,” I am settling for: “true, cherisher, compassionate, sympathetic friend, and sincerely affectionate” and for short: “sincerely affectionate friend.”

35. And not *youla'qqaba*<sup>29</sup> (be instructed-by/receive it<sup>w</sup>) except whom<sup>r</sup> *ssabaro* (they<sup>z</sup> who held on patiently) and not *youlaqqaba* except a great fortune possessor. وَمَا يُلْقِنَهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقِنَهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٥﴾
36. And if<sup>30</sup> assuredly incites you<sup>g</sup> of the Satan an incitement, so let-[you<sup>s</sup>] affirmably refuge by Allah; verily He, He (is) The Samee<sup>31</sup> (The Acute-Hearer-/The Enabler of others to hear/favorable Answerer to prayer), The Omniscient. وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٦﴾
37. And of His *Aya'te*<sup>w</sup> (miracles/signs/proofs) (are) the night and the *naba'ro* (between sunrise and sunset) and the sun<sup>w</sup> and the moon;<sup>x</sup> neither you<sup>z</sup> kowtow for the sun<sup>w</sup> and nor for the moon;<sup>x</sup> and let-kowtow you<sup>z</sup> for Allah, Who [He] created them<sup>yen</sup> (if) you<sup>c</sup> were *eyyabo*<sup>32</sup> (indeed exclusively Him) you<sup>z</sup> worship. وَمِنْ عَايِنِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾
38. Then *en* (if) *estakbaro*<sup>33</sup> (they<sup>z</sup> affirmed their<sup>n</sup> prideful haughtiness) then who<sup>r</sup> (are) *enda* (with/near/by Rule of) your<sup>t</sup> Lord *yousabbehona*<sup>34</sup> (he-they say: *subhana Allah*) for Him by the night and the *naba're* (between sunrise and sunset), while they not weary. فَإِنْ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ ﴿٣٨﴾
39. And of His *Aya'te*<sup>w</sup> (miracles/signs/proofs) (is) that-/verily you<sup>g</sup> [you<sup>s</sup>] see the Earth<sup>w</sup> *kha'she'atan*<sup>35</sup> (still-/without flora);<sup>w</sup> then if We descended on it<sup>w</sup> the water quivered-she<sup>y</sup> and swelled-she;<sup>y</sup> verily Who quickened it<sup>w</sup> surely (is) Enliverer (of) the dead; verily He, (is) over every-thing (is) Omnipotent. وَمِنْ عَايِنِهِ أَنْتَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِ الْمَوْتِ إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾
40. Verily who<sup>r</sup> they<sup>z</sup> gainsay/deviate<sup>36</sup> in Our *Aya'te*<sup>w</sup> (*Qur'aanic statements*) not hide they<sup>z</sup> on Us; is then whom<sup>p</sup> [he] (is to be) thrown in The Fire<sup>w</sup> *kbayron* (superior/worthiest) or who<sup>p</sup> *ya'atey*<sup>x</sup> ([he] approaches-/comes) *aa'me-nan* (self-safety-securer) The *Qeyama'te's*<sup>w</sup> إِنَّ الَّذِينَ يُلْحِدُونَ فِي عَايِنَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي ءَامَتًا يَوْمَ الْقِيَمَةِ أَعْمَلُوا مَا

<sup>29</sup> The word "يُلْقَا هَا" from "التلقي" = "الإستلام" i.e. "reception." Some scholars add to this meaning the "taking of knowledge" = "learning." See اللسان. The pronoun "هـ" refers to Paradise. See القرطبي.

<sup>30</sup> The particle "إمّا" could mean "if" or "when." Although the Satan is constantly trying to spur the human but by Allah's aid and the human conscious efforts to defy him, the human is largely safe. However, at times the Satan does succeed to spur, in this case one should seek Allah's refuge. So, I chose "if" to depict such aspect.

<sup>31</sup> See the Lexicon attached to this Translation for this multi-meaning word "Same'o" = "المسمع."

<sup>32</sup> The word "إياه" = "أداة توكيد لضمير منصوب" = an article of intensity for an objective pronoun.

<sup>33</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

<sup>34</sup> The word "yousabbehona" = he-they say: "subhana Allah," that is: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.

<sup>35</sup> The word "خاشعة" from "خشع" i.e. "سكن و سكت و ذل" and the "الأرض الخاشعة" i.e. a figurative speech indicating the lack of being flourished. Thus, it is full of stillness and quiet. See البصائر.

<sup>36</sup> The word "لحد" versus "جد" see الطبري.



(Judgment's) Day; let-work you<sup>z</sup> what you<sup>c</sup> willed; verily He, by what you<sup>z</sup> work (is) Baseeron (keenly: Seer/Omniscient).

سَتُنْتَمِرُ مِنْهُ، بِمَا تَعْمَلُونَ بَصِيرًا ﴿٤١﴾

41. Verily who<sup>r</sup> unbelieved they<sup>z</sup> by The *Thek're*<sup>x</sup> (The *Qur'aan*<sup>x</sup>) *lamma* (when/whence) it<sup>x</sup> came (to) them, and verily it<sup>x</sup> (is) surely a Book<sup>x</sup> Mighty.

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ ﴿٤١﴾

42. Not *ya'atey*<sup>x</sup> (approaches/comes to) it<sup>x</sup> the falsehood<sup>x</sup> from between its<sup>x</sup> both hands<sup>w</sup> and nor from its<sup>x</sup> behind;<sup>37</sup> (it<sup>x</sup> is) a descendance<sup>38</sup> from *Hakeemen*<sup>39</sup> (infinite *bekmah*<sup>40</sup> Possessor) *Hameeden*<sup>41</sup> (iteratively praised/iterative praiser He).

لَا يَأْتِيهِ الْبُطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾

43. Not (to be/being) said for you<sup>g</sup> except what *qad* (already and affirmatively) (had been) said for the messengers of before you;<sup>g</sup> verily your<sup>n</sup> Lord (is) surely possessor (of) forgiveness<sup>w</sup> and possessor (of) painful punishment.

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ إِنَّ رَبَّكَ لَذُو مَغْفِرٍ وَذُو عِقَابٍ أَلِيمٍ ﴿٤٣﴾

44. And had We made it<sup>x</sup> a *Qur'aan*<sup>x</sup> *a'ajaa'meyan* (non-Arabic), surely (would have) said they:<sup>z</sup> *lawla* (why have not) (been) expounded its<sup>w</sup> *Aya'te*<sup>w42</sup> (*Qur'aanic* statements); is *a'ajmeyon* (non-Arabic) and Arabic;<sup>43</sup> let-say [you<sup>s</sup>]: it<sup>x</sup> (is) for whom<sup>r</sup> they<sup>z</sup> believed a *buda* (divine-guidance)<sup>x</sup> and a cure;<sup>x</sup> and who<sup>r</sup> not believe they<sup>z</sup> in their ears (is) *wagron* (hearing-beaviness); and it<sup>x</sup> (is) on them blindness; those (are to be) called from an afar place.

وَلَوْ جَعَلْنَاهُ قُرْآنًا عَجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ أَأَعْجَمِيٌّ وَعَرَبِيٌّ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءً وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُولَٰئِكَ يُنَادَوْنَ مِنْ مَكَانٍ بَعِيدٍ ﴿٤٤﴾

45. And *laqad* (verily, already and affirmatively) *aa'tayna* (We accorded) *Mosa* (Moses) the book;<sup>x</sup> then (had been) differed in it;<sup>x</sup> and *lawla* (had it not been for) a word<sup>w</sup> [it<sup>w</sup>] preceded-she<sup>y</sup> from your<sup>r</sup> Lord, surely (would have been) judged among them; and verily they (are) surely in a doubt of it<sup>x</sup> suspect/suspecter.<sup>44</sup>

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴿٤٥﴾

<sup>37</sup> The pronoun “هـ” in “و خلفه، و يديه” all refer to *The Quran* in the previous *Ayah*, (S41:41). Between its<sup>x</sup> both hands = before/in front of it.

<sup>38</sup> The word “تنزيل” has several meanings, among them: (1) gradual revelation, and (2) descendance, (3) array. See التاج.

<sup>39</sup> See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم.”

<sup>40</sup> See the *Lexicon* attached to this *Translation* for “bekma.”

<sup>41</sup> See the *Lexicon* attached to this *Translation* for this word “Hameed”= “حميد” linguistically means: (1) multitudinous praised and (2) multitudinous praiser.

<sup>42</sup> That is if The *Qur'aan* were in “non-Arabic” the Arabs would have said why not its *Ayat* been made in Arabic and expounded in Arabic?

<sup>43</sup> The word “عجمي” means (1) not clear or (2) non-Arabic. The word here is “أعجمي” this is *disapprobatory* (i.e. interrogation with disapproval) meaning this is non-Arabic and an Arabic messenger. So, the *Ayah* says: this is Arabic and an Arabic messenger.

<sup>44</sup> The word “مریب” here is “نعت” = “adjective,” hence “suspect.” See إعراب القرآن، محمود صافي. But the word “suspect” could fit for a noun or an adjective.

46. Whoever [he] worked righteously so for himself,<sup>w</sup> and whoever [he] offended so (is) on it;<sup>w</sup> and not your<sup>t</sup> Lord (is) surely *dhallamen*<sup>45</sup> (iterative injustice-doer) for the *abee'de* (slaves/worshippers/submitters).<sup>46</sup>

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ. وَمَنْ أَسَاءَ  
فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَمٍ لِلْعَبِيدِ

٤٦

47. To Him *youraddo* (to be forthwith-returned) The Hour's<sup>w</sup> knowledge; and not emerges<sup>w</sup> of *thamara'ten*<sup>w</sup> (yields/crops)<sup>w</sup> of its<sup>w</sup> spathes and not bears<sup>w</sup> of a female and not *tadha'ao* (*she*:<sup>y</sup> births/delivers) except by His knowledge; and day [He] calls them: where (are) my partners; said they:<sup>z</sup> we proclaimed (to) You<sup>g</sup> not of us of *shabeeden* (iterative witnesser/testifier).

إِلَيْهِ يَرْدُ عِلْمُ السَّاعَةِ وَمَا تَخْرُجُ  
مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ  
مِنْ أَنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَيَوْمَ  
يُنَادِيهِمْ أَتَيْنَ شُرَكَاءِي قَالُوا  
أَآذَنَّاكَ مَا مِنَّا مِنْ شَهِيدٍ

٤٧

48. And strayed *a'n* (off) them what they<sup>z</sup> were invoking of before and they<sup>z</sup> presumed not for them of a *ma'heessen* (an escape-place).

وَصَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ  
قَبْلُ وَظَنُّوا مَا لَهُمْ مِنْ نَجِيصٍ

٤٨

49. Not wearies the mankind of the *kbayre's* (desirables-/possessions/goodness)'s prayer/invocation;<sup>47</sup> and *en* (if) touched/betided him the evil then [he] (is) a *ya'ooson*<sup>48</sup> (iteratively-desperate) *ganootton* (iterative-despondent).

لَا يَسْتَمُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ  
وَإِنْ مَسَّهُ الشَّرُّ فَيَئُوسٌ قَنُوطٌ

٤٩

50. And *la'en* (indeed if) *adbaqnqbo* (We caused him to taste) a mercy<sup>w</sup> from Us of after harm<sup>x</sup> touched-/betided him, surely assuredly<sup>49</sup> says [he]: this (is) for me; and not I presume The Hour<sup>w</sup> (is) upping;<sup>w50</sup> and *la'en* (had been) returned I to my Lord, verily for me *enda* (by munificence of/by Rule of) Him surely the Paradise;<sup>w</sup> so surely assuredly *nuna'bbeo* ([We] inform by piece-of-significant-and-availing-news) whom<sup>t</sup> unbelieved they<sup>z</sup> by what they<sup>z</sup> worked; and surely assuredly *notheqa* ([We] cause them to taste) of a harsh torment.

وَلَيْنَ آذَقْنَاهُ رَحْمَةً مِنَّا مِنْ بَعْدِ  
ضَرَاءٍ مَسَّاهُ لَيَقُولَنَّ هَذَا لِي وَمَا  
أَظُنُّ السَّاعَةَ قَائِمَةً وَلَيْنَ رُجْعَتُ  
إِلَى رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْبَى  
فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا  
وَلَنُذِيقَنَّهُمْ مِنْ عَذَابٍ غَلِيظٍ

٥٠

<sup>45</sup> The word "ظَلَمٌ" means *multitudinous injustice-doer*. The negation of multitudinous injustice-doing is *conclusively* implies that even a *once* injustice-doing will *not* avail or befit Allah. That is because the injustice-doing to a party benefits the injustice-doer. That is to say the injustice-doer *does his injustice* to someone in order to *benefit him-self*. Hence, the *multitudinous injustice-doing* benefits a *lot more*. Therefore, *negating the bigger* benefits *automatically negates the smaller one*. Clearly Allah is *exalted and is beyond any need*. So He does not wrong at all.

<sup>46</sup> The word "عَبِيدٌ" = "slaves, worshippers, submitters" means *all Allah's creatures of humans or Jinn*. So, if they are His "عَبِيدٌ", then no one else "owns" them, hence they *are all free* from any human bondage.

<sup>47</sup> The word "دُعَاءٌ", has several meanings: (1) prayer to Allah, in the sense of supplication (2) the simple calling for the near-by, (3) naming of, or calling by personal name, (4) vocal urging to attain something, (5) the simple say of a statement, (6) call for information, (7) torture or torment when suffixed with "on" or upon, (8) invitation, (9) call of angel *Israfeel* to blow in the trumpet for Day of The Judgment, (10) Call of Allah for the folks of Paradise.

<sup>48</sup> There is no English equivalent for "يُؤْسٌ" *per se*.

<sup>49</sup> The "ل" in "لَيَقُولَنَّ", "لَنُنَبِّئَنَّ", and "لَنُذِيقَنَّ" all are *juratory* "ل" = "القسم" amounting to = "التأكيد", i.e. *affirmation*, expressed in all case by "assuredly".

<sup>50</sup> The word "Hour<sup>w</sup>" in Arabic is a *feminine* gender. And since "standing" is *its* qualifier, so it's likewise *feminized*. Hence [-she] is suffixed to standing, "upping<sup>x</sup>." (Upping, here is in the *intransitive* sense.

51. And if *an'amna*<sup>51</sup> (*We had graced bounteously and ennoblingly the most desirable and delighting boons*) on the human-kind [*he*] shunned and deflected<sup>52</sup> [*he*] by his side; and if touched/betided him the evil then possessor [*he*] (*of*) a prayer<sup>53</sup> wide.<sup>54</sup>

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَى  
بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ فَذُو  
دُعَاءٍ عَرِيضٍ ﴿٥١﴾

52. Let-say [*you*]: have seen you<sup>c</sup> *en* (*if*) (*it*<sup>x</sup>) were of *ende* (*by munificence of/ by Rule of*) Allah, afterwards unbelieved you<sup>c</sup> by it<sup>x</sup> who<sup>a</sup> (*is*) *adhallo*<sup>55</sup> (*more astray*) than who<sup>p</sup> he (*is*) in a far conflict.

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ  
اللَّهِ ثُمَّ كَفَرْتُمْ بِهِ مَنْ أَضَلُّ  
مِمَّنْ هُوَ فِي شِقَاقٍ بَعِيدٍ ﴿٥٢﴾

53. [*We*] shall show them Our *Aya'te*<sup>w</sup> (*miracles/signs-/proofs*) in the horizons and in their selves<sup>w</sup> until [*it*<sup>x</sup>] manifests for them: that it<sup>x</sup> (*is*) the right;<sup>x</sup> has [and] not sufficed by your<sup>t</sup> Lord that He (*is*) over every-thing *Shaheedon* (*iterative Witnesser/ Testifier*).

سَرِّبْهُمْ ءَايَاتِنَا فِي الْأَفَاقِ وَفِي  
أَنْفُسِهِمْ حَتَّىٰ يَبَيِّنَ لَهُمْ أَنَّهُ الْحَقُّ  
أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ  
شَيْءٍ شَهِيدٌ ﴿٥٣﴾

54. Lo; verily they (*are*) in a dubitancy<sup>w56</sup> of their Lord's *lega'a* (*meeting with*); lo, verily He (*is*) by everything Surrounders.

أَلَا إِنَّهُمْ فِي مَرِيقَةٍ مِّنْ لِّقَاءِ رَبِّهِمْ  
أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ ﴿٥٤﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Hameem*.<sup>1</sup>

حَمْدٌ ﴿١﴾

2. *Ayn. Seen. Qaff*.<sup>2</sup>

عَسَقٌ ﴿٢﴾

3. Like *tha'leka* (*he-that-afar-it/ that*) reveals<sup>3</sup> to you<sup>g</sup> and to whom<sup>r</sup> of before you<sup>g</sup> *tha'leka* (*afar-that-it/ that*)<sup>x</sup> Allah, The Mighty, The *Hakeemo*<sup>4</sup> (*infinite bekamah* (*wisdom*) Possessor).

كَذَٰلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ  
قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٣﴾

<sup>51</sup> The word “أنعم” in “أنعمت” denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted. There is no English word to express all the various ideas denoted by “أنعم.” So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting.

<sup>52</sup> The word “نأى” may mean was aloofly prideful.

<sup>53</sup> See footnote 47 above regarding دعاء.

<sup>54</sup> The word “عريض”= “wide” means “كثير”= “multitudinous. See اللسان.

<sup>55</sup> The word “أضل”= “adhallo” is a superlative adjective for “strayer” for which there is no English equivalent.

<sup>56</sup> The word “مرية” strictly linguistically speaking, is “الشك والجدال.” See التاج والهادي، و اللسان، و الهادي، و التاج. Although some scholars, say it is “التردد في الشيء” which is the result of the “مرية” and not the “مرية” itself. +

<sup>1</sup> See the Lexicon attached to this Translation for commentary on this.

<sup>2</sup> Ibid.

<sup>3</sup> The word “يوحى” is rooted in “وحي أو أوحى” which denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And “الوحي” is fire or king. See اللسان.

<sup>4</sup> See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”



4. For Him what (are) in the Heavens<sup>w</sup> and what (are) in the Earth;<sup>w</sup> and He (is) The *Aa'leyo* (High beyond description), The Great. وَهُوَ الْعَلِيُّ الْعَظِيمُ ٥
5. Almost<sup>w</sup> the Heavens<sup>w</sup> fissure<sup>ym5</sup> of above them;<sup>y</sup> and the angels *yousabbhebona*<sup>6</sup> (he-they say: *subhana Allah*) by their Lord's praise and *yastaghferona*<sup>7</sup> (they<sup>z</sup> seek forgiveness) for whomever (are) in the Earth;<sup>w</sup> lo, verily Allah He (is) The *Ghafooro* (iterative Forgiver) *Ar-Rabeemo* (The multitudinous mercy Giver). تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ ٦
6. And who<sup>r</sup> *ittakbatho*<sup>8</sup> (they<sup>z</sup> took and presumed) of lesser than/without Him *aw'leyaa*<sup>9</sup> (guardians/allies), Allah (is) *Hafeedhon*<sup>10</sup> (multitudinous Keeper-up) over them;<sup>11</sup> and not you<sup>s</sup> (are) over them surely a custodian. وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِظْتُ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ٧
7. And like *tha'leka* (afar-that-it/that)<sup>x</sup> We revealed<sup>12</sup> to you<sup>g</sup> Qur'aan<sup>x</sup> Arabic to [you<sup>s</sup>] warn the villages<sup>w</sup> mother and whomever(are) around[it<sup>w</sup>]; and to [you<sup>s</sup>] warn: (that) the Gathering's Day<sup>x</sup> no suspicion (is) in it;<sup>x</sup> a team (is) in the Paradise<sup>w</sup> and a team (is) in the *Sa'ere*<sup>w</sup> (intensely kindling Fire).<sup>w</sup> وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِّنُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَنُنذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ٨
8. And had Allah willed surely [He] (could have) made them an *Ummatan*<sup>w</sup> (community/nation)<sup>w</sup> one-she;<sup>y</sup> [and,] but [He] admits whomever [He] wills in His mercy<sup>w</sup> and the *dha'lemoona*<sup>13</sup> (injustice-doers) for them neither of a *wa'leyen* (guardian/ally) and nor *na'sseeren* (iterative succorer). وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يَدْخُلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ٩
9. Or *ittakbatha* (took and presumed) they<sup>z</sup> of lesser than/without Him *aw'leyaa*<sup>14</sup> (guardians/allies); so Allah, He (is) The *Wa'leyo* (Guardian/Ally) and quickens [He] the dead; and He (is) over everything Omnipotent. أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ فَاللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ١٠

<sup>5</sup> The word "Heavens" is a feminine gender in Arabic, so "يتفطرن" = "fissure" corresponds to that.

<sup>6</sup> The word "yousabbhebona" = he-they say: "subhana Allah," that is: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.

<sup>7</sup> The word "يستغفرون" = "يطلبون الغفران" = "they<sup>z</sup> seek forgiveness." In English there is no seemly way to say: "يستغفرون" per se. So I settled for saying: "they<sup>z</sup> seek-forgiveness."

<sup>8</sup> The word "اتخذ" from "الإتخاذ" which is "إفتعال" for "الاتخاذ," as stated in لسان العرب; therefore, "اتخذ" is always taking and making/ presuming some thing of what was taken. Thus, it is not just the mere taking.

<sup>9</sup> The word "أولياء" could also mean, among them: protector, friend.

<sup>10</sup> The word "حفيظ" is rooted in "حفظ" = "kept-up" not just "kept, or maintained," or even "guarded." Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*." (Emphasis is added).

<sup>11</sup> That is He keeps full record of what they do and penalize them accordingly.

<sup>12</sup> See footnote 3 above regarding reveal.

<sup>13</sup> The word "ظالمون" = "the injustice-doers," as "الظلم" = "injustice."

<sup>14</sup> The word "أولياء" could also mean, among them: protector, friend.

10. And what you<sup>c</sup> differed in it<sup>x</sup> of a thing, so its<sup>x</sup> rule (should be referred) to Allah; *tha'lekum* (collective-afar-He)<sup>x</sup> Allah, my Lord; on Him I trusted and to Him *oneebo*<sup>15</sup> ([I] iteratively return penitent).

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ  
فَحُكْمُهُ إِلَى اللَّهِ ذَلِكُمُ اللَّهُ رَبِّي  
عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أَنِيبُ ﴿١٠﴾

11. The Heavens<sup>w</sup> and the Earth's<sup>w</sup> *Fatte'ro* (innately-perfect-Originator); [He] made for you<sup>b</sup> of your<sup>n</sup> selves<sup>w</sup> spouses<sup>16</sup> (*wives*) and of the *an'aa'me*<sup>w</sup> (cattle-/sheep/goats/camels)<sup>w</sup> pairs; *yadbra'ukum* ([He] creates-/propagates/manifests you<sup>b</sup>)<sup>17</sup> in it; not as like Him a thing; and He(*is*) The Sameeo (*The Acute-Hearer/The Enabler of others to hear/favorable Answerer to payer*) The *Basseero* (*keenly: Seer/ Omniscient*).

فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ  
مِّنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ  
أَزْوَاجًا يَذُرُّوكُمْ فِيهِ لَيْسَ كَمِثْلِهِ  
شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾

12. For Him (*are*) the Heavens<sup>w</sup> and the Earth's<sup>w</sup> *magaleedo* (*keys/ lockers*); *yabsotto* ([He] swells/ expands) the *rez'qa*<sup>x</sup> (*provision/ victual for sustenance*)<sup>x</sup> for whom-ever [He] wills and [He] straitens; verily He (*is*) by every-thing Omniscient.

لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ  
يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ  
إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٢﴾

13. [He] instituted for you<sup>b</sup> of the religion what enjoined [He] by it<sup>x</sup> *Noohan* (*Noah*); and which<sup>x</sup> We revealed<sup>18</sup> to you<sup>g</sup> and what We enjoined by it<sup>x</sup> *Ebrabeema* (*Abraham*), and *Mosa* (*Moses*), and *Esa* (*Jesus*); that *a'qemo*<sup>19</sup> (*let-you<sup>z</sup> up-to-fulfill*) the religion and let-not disunite you<sup>z</sup> in it; enlarged over the *mushrekeena* (*they who partner deities with Allah/ be-polytheists*) what [you<sup>f</sup>] invite them to it; Allah *yajtabey* (*directly and favorably-chooses*) to Him whomever [He] wills and [He] divinely-guides to Him whomever *youneebo* ([he] iteratively repents).

﴿ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ  
نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا  
وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ  
أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى  
الْمُشْرِكِينَ مَا نَدْعُوهُمْ إِلَيْهِ اللَّهُ  
يَجْتَبِي إِلَيْهِ مَن يَشَاءُ وَيَهْدِي إِلَيْهِ  
مَن يُنِيبُ ﴿١٣﴾

14. And not disunited they<sup>z</sup> except after when came (to) them the knowledge, *baghya* (*envy/ selfish: excessiveness-/transgression*) among them; and *lawla* (*had it not been for*) a word<sup>w</sup> preceded-she<sup>y</sup> from your<sup>t</sup> Lord to *ajalen*<sup>20</sup> (*term-limit*) *musamma*<sup>21</sup> (*that which is designated and/or named*), surely (*it would have been*) judged-/finished<sup>22</sup> among them; and verily who<sup>f</sup> (*had-been*)

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمْ  
الْعِلْمُ بَعِيًا بَيْنَهُمْ وَلَوْلَا كَلِمَةٌ  
سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُّسَمًّى  
لَّفُضِيَ بَيْنَهُمْ وَلِنَّ الَّذِينَ أَوْرَثُوا  
الْكُتُبَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ

<sup>15</sup> The word "ينيب" from "أناب" = "رجع مرة بعد مرة" meaning: iteratively returned penitent. See الهادي والراغب.

<sup>16</sup> See (S7:189).

<sup>17</sup> That is "suffuses you<sup>f</sup>" to multiply you<sup>f</sup>.

<sup>18</sup> See footnote 3 above regarding revealed.

<sup>19</sup> The word "أقام" is rooted "أقام" = uphold. Linguistically "أقام" means:

"أقام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً" So, "أقيموا" means you<sup>f</sup>: (1) uphold/ sustain of all the prescribed obligations of the Prayer. (2) Called or upped to perform the Prayer itself, Note: Prayer and how to be done was established and reveled by Allah. Hence people do not establish Prayer they only perform and maintain it.

<sup>20</sup> The word "الأجل" means term-limit, see اللسان.

<sup>21</sup> The word "musamma" is masculine, singular, subjective noun, meaning: that which is designated and/ or named.

<sup>22</sup> That is perhaps would have immediately prompted their dues of punishment.

bequeathed they<sup>z</sup> the book<sup>x</sup> from after them surely (are) in doubt of it<sup>x</sup> suspect/suspecter.<sup>23</sup>

مَنْهُ مُرِيبٌ ۝١٤

15. So for *tha'leka* (afar-that-it/that)<sup>x</sup> then let-invite [you<sup>s</sup>] and *ista'qem*<sup>24</sup> (let-[you<sup>s</sup>] affirmably firm and straighten) just-as (had been) commanded you,<sup>h</sup> and let-not *tattabe'a* ([you<sup>s</sup>] closely-followed) their *ahwa*<sup>25</sup> (tendentious likings); and let-say [you<sup>s</sup>]: I believed by what Allah descended of a book and I (had been) commanded to [I] (render)-justice<sup>26</sup> among you;<sup>b</sup> Allah (is) our Lord and your<sup>n</sup> Lord; for us (are) our works and for you<sup>b</sup> (are) your<sup>n</sup> works; no argument between us and [between] you;<sup>b</sup> Allah gathers between us and to Him (is) the destiny.

فَلِذَلِكَ فَادْعُ ۖ وَاسْتَقِمْ كَمَا أُمِرْتُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ ءَامَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَلْنَا وَلَكُمْ أَعْمَلْنَا وَلَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ ۝١٥

16. And who<sup>r</sup> they<sup>z</sup> mutually argue in Allah from after what *estojeeba*<sup>27</sup> (had been favorably-answered) for [Him-/him]<sup>28</sup> their argument<sup>w</sup> (is) *da'bedhaton* (null-argument)<sup>w</sup> *enda* (by Rule of) their Lord; and on them (is) a wrath and for them (is) a severe torment.

وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتُجِيبَ لَهُ، مَجْهُومٌ دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ ۝١٦

17. Allah, Who [He] descended The Book by the right and the balance; and what *youdreyka*<sup>29</sup> (causes you<sup>s</sup> to profoundly know) *la'allā* (craving currently unavailable deed that, perhaps) The Hour<sup>w</sup> (is) near.<sup>30</sup>

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ ۝١٧

18. *Yasta'a'jelo*<sup>31</sup> (affirmably hasten) by it<sup>w</sup> who<sup>r</sup> they<sup>z</sup> believe not by it,<sup>w</sup> and who<sup>r</sup> believed they<sup>z</sup> (are) *mushfegoona* (they who are in disquiet) from it;<sup>w</sup> and they<sup>z</sup> know verily it<sup>w</sup> (is) the right; lo; verily who<sup>r</sup>

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ ءَامَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ أَلا إِنَّ

<sup>23</sup> The word "مریب" here is "نعت" = epithet, i.e. "adjective," hence "suspect." See إعراب القرآن، محمود صافي. However the word "suspect" could fit for a noun or an adjective.

<sup>24</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

<sup>25</sup> The word "هوى" is singular of "اهواء" translated as "(tendentious) liking," which in and of itself could be good or bad noble or vile. The Messenger (SAWS) says that believe not anyone of you until his "هوى" agrees with what I came with, i.e. The Qur'aan and Hadeeth.

<sup>26</sup> The word "أعد" is a present tense to which there is no exact corresponding word in English, because "justice" cannot be conjugated into verbs, so the best approximation, to the best of my knowledge, is to say: render justice." So the word "render" is parenthetically enclosed, as the Quranic text does not have it per se.

<sup>27</sup> The word "استجيب" is rooted in "استجاب," meaning: favorably/compliantly answered, not just answered. See الهادي.

<sup>28</sup> This footnote covers the pronoun "هـ" in "له" and the word "داحضة." The pronoun "هـ" in "له" could refer to Allah (SWT) or to Mohammad (SAWS). As to the word "داحضة" it is a noun, whereas "null," or "invalid," or such synonyms are all adjectives. Hence, "null-argument" is chosen as closer representation to a noun concept. And the suffix <sup>w</sup> is to indicate the femininity gender of the "argument," as it is so in Arabic.

<sup>29</sup> The word "يدريك" means "(causes) you (to) profoundly know," as "الدراية" is much more than simple knowledge. It involves profound knowledge of the subject matter.

<sup>30</sup> The word "hour" in Arabic is a feminine gender, so the context would seem to suggest saying: "الساعة قريبة" = "the hour (is) she-near." However the text of this Ayah clearly says: "The hour is he- near," making "near" a masculine gender; this could stand for the hours' time or arrival is he-near," as the hour's time or arrival are both masculine genders; and "لا يجوز أن يقال أن (قريب) يستوى فيه التذكير والتانيث، لأنه بمعنى فاعل، وفعيل " بمعنى فاعل لا يستوى فيه التذكير والتانيث. إعراب القرآن، محمود صافي

<sup>31</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word.



they<sup>z</sup> dubitate in The Hour<sup>w</sup> surely (are) in a far misguidance. ضَلَّكَ بَعِيدٍ ﴿١٨﴾

19. Allah (is) Lateefon<sup>32</sup> (fine/subtle/gentle and protector) by His eba'de (worshippers/submitters/slaves); [He] provides whomever [He] wills and He (is) The Strong The Mighty. اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ ﴿١٩﴾

20. Whoever [was] [he] wanting the Hereafter's<sup>w</sup> hartha (tillage/reward/tillage's crops) [We] augment for him his harthe (=hartha) and whoever [was] [he] wanting the world's<sup>w</sup> hartha [We] give him of it<sup>w</sup> and not for him in the Hereafter<sup>w</sup> of a lot. مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ ﴿٢٠﴾

21. Or for them partners, instituted they<sup>z</sup> for them of the religion what not permitted by it<sup>x</sup> Allah; and lawla (had it not been for) word<sup>w33</sup> (of) the sunderance, surely (would have been) judged/finished<sup>34</sup> among them; and verily the dha'lemeena<sup>35</sup> (injustice-doers) for them (is) a painful torment. أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِّ يَنْبَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢١﴾

22. [You<sup>s</sup>] see the dha'lemeena<sup>36</sup> (injustice-doers) disquieting of what earned they<sup>z</sup>; and it<sup>x</sup> (is) occurrent/betiding by them; and who<sup>r</sup> believed they<sup>z</sup> and they<sup>z</sup> worked the righteous-works<sup>w</sup> (are) in the paradises<sup>w</sup>-/gardens<sup>w</sup> rawdha'te (flowering meads);<sup>w</sup> for them whatever<sup>37</sup> they<sup>z</sup> will enda(by munificence of/by Rule of) their Lord; tha'leka (afar-that-it/that)<sup>x</sup> it<sup>x</sup> (is) the munificence the big. تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُوَ وَاقِعٌ بِهِمْ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتٍ الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ﴿٢٢﴾

23. Tha'leka(afar-that-it/that)<sup>x</sup> which<sup>x</sup> youbashshero<sup>38</sup> (tells pleasant tidings) Allah His eba'de (worshippers/submitters/slaves), who<sup>r</sup> believed they<sup>z</sup> and they<sup>z</sup> worked the righteous-works;<sup>w</sup> let-say [you<sup>s</sup>]: [I] ask you<sup>b</sup> not over it<sup>x</sup> remuneration, except a fondness<sup>w</sup> in the kin; and whoever yag'tarif ([he] commits) basanatan<sup>w</sup> (meritorious-

32 The word "لطيف" = "رَفِيقٌ" in concrete (material) terms it means: fine; and in abstract terms, it means: subtle or gentle or both. See البصائر. Additionally, when the word: "لطيف" is ascribed to Allah it becomes one of Allah's most beautiful attributive characteristics, which denotes protection in addition to fineness, subtlety, and gentleness. I know of no English word which simultaneously denotes: fineness, subtlety, gentleness and protection. Hence, the only available resort is transliteration and parenthetical explanation.

33 That is word of sound-determination which sunders (separates) right from wrong, it is absolutely conclusive.

34 That is perhaps would have immediately prompted their dues of punishment.

35 The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice." See the Lexicon attached to this Translation.

36 Ibid.

37 The particle "ما" is "إسم أو أداة شرط" = conditional noun/particle; or "ما" = "إسم موصول" = connective noun meaning whatever. See الدر المصون، له أحمد الحلب وإعراب القرآن، لمحمود صافي.

38 See the Lexicon attached to this Translation for bashashara/youbashsharo/mubashsheron= بَشَّرَ\ يُبَشِّرُ\ مُبَشِّرٌ.

deed)<sup>w</sup> [We] augment for him in it<sup>w</sup> *husnan* (ultimate meritorious-deed); verily Allah (is) *Ghafooron* (iterative Forgive), *Sha'koonon* (iterative Thanker).

اللَّهُ عَفُورٌ شَكُورٌ ﴿٢٣﴾

24. Or say they:<sup>z</sup> *iftra* ([he] crafted a lie for fraudulent end) on Allah a lie; so *en* (if) wills Allah, [He] seals-/consummates<sup>39</sup> on your<sup>t</sup> heart and [He] erases the falsehood<sup>x</sup> and [He] rights the right by His words; verily He (is) Omniscient by the chests' possession.

أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِبًا فَإِنْ يَشَاءِ اللَّهُ يَخْتِمْ عَلَى قَلْبِكَ وَيَمْحُ اللَّهُ الْأَبْطِلَ وَيُحْيِي الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٤﴾

25. And He Who accepts the repentance<sup>w</sup> *a'n*<sup>40</sup> (disregarding offender's offense/because of other's/others' prayer [He] transcends the offender(s) of) His *eba'de* (worshippers/submitters) and pardons [He] *a'n* (regarding) the *sayye'aa'te* (demeritorious-deeds)<sup>w</sup> and knows [He] what you<sup>z</sup> do.

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٢٥﴾

26. And *yestajeebo*<sup>41</sup> (compliantly-answer) who<sup>r</sup> believed they<sup>z</sup> and they<sup>z</sup> worked the righteous-works;<sup>w</sup> and [He] augments them of His munificence; and the unbelievers for them (is) a severe torment.

وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِنْ فَضْلِهِ ۚ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ﴿٢٦﴾

27. And had Allah *bassatta* (extended/ augmented) the *rez'qa*<sup>x</sup> (provision/victuals for sustenance)<sup>x</sup> for His *eba'de* (worshippers/submitters/slaves) surely (they would have) transgressed in the Earth;<sup>w</sup> [and,] but *younazzeelo* ([He] iteratively descends) by a *qa'da'ren* (standard measure) whatever<sup>42</sup> [He] wills; verily He (is) by His *eba'de* (worshippers/submitters/slaves) Proficient *Ba'ssee-ron* (keenly: Seer/Omniscient).

﴿٢٧﴾ وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ يُنْزِلُ بِقَدَرٍ مَا يَشَاءُ ۚ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ﴿٢٨﴾

28. And He Who *younazzeelo* (iteratively descends) the *ghaytha*<sup>43</sup> (delightful-satiating-and-reviving rain) from after desponded they;<sup>z</sup> and [He] spreads His mercy<sup>w</sup> (*ghaytha*); and He (is) The *Wa'leyen* (Guardian/Ally), The *Hameedo* (iteratively praised and multitudinously praiser He).

وَهُوَ الَّذِي يُنْزِلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ ۚ وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴿٢٨﴾

<sup>39</sup> That is close hermetically and determined irrevocably, or consummate/conclude on your heart.

<sup>40</sup> “عن” here for تجاوز = disregardfulness = He disregards/transcends the offense of the offender or because of the prayer of others praying for the offender. See the Lexicon to this Translation vis-à-vis the meanings of “عن”.

<sup>41</sup> The word “يستجيب” is rooted in “استجاب,” meaning: favorably/compliantly answered, not just answered. See الهادي.

<sup>42</sup> The particle “ما” is “إسم أو أداة شرط” = conditional noun/particle; or “ما” = “إسم موصول” = connective noun meaning that which. See الزمر المصون، لـ احمد الحلب وإعراب القرآن، لمحمود صافي.

<sup>43</sup> The word “الغيث” = “المطر المنبت للكلأ و المنعش”، so is not just rain but that kind of rain which is delightful-satiating-and-reviving in the sense of meeting the needs and reviving all in the environment where it rains, as it was sought to enliven the land with greenery and pasture. To some linguists, “الغيث” could also mean the gliding clouds that bring rain.

29. And of His *Aya'te*<sup>w</sup> (miracles/signs/proofs) (is) the Heavens<sup>w</sup> and the Earth's<sup>w</sup> creation and what [He] scattered in them both of a *dabba'ten*<sup>w44</sup> (she-moving-creature); and He (is) over their gathering if [He] wills Omnipotent.

وَمِنْ ءَايَاتِهِ خَلْقُ السَّمَوَاتِ  
وَالْأَرْضِ وَمَا بَثَّ فِيهِمَا مِنْ دَابَّةٍ  
وَهُوَ عَلَى جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ ﴿٢٩﴾

30. And what betided you<sup>b</sup> of a disaster<sup>w</sup> so (it<sup>w</sup> is) by what earned-she<sup>y</sup> your<sup>n</sup> hands;<sup>w</sup> and [He] pardons a'n (regarding) much.

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا  
كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٣٠﴾

31. And not you<sup>f</sup> surely (are) enfeeblers in the Earth;<sup>w</sup> and not for you<sup>b</sup> of lesser than/without Allah of a *na'leyen* (guardian/ally), and nor *na'sseren* (multitudinous succorer).

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَمَا  
لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا  
نَصِيرٍ ﴿٣١﴾

32. And of His *Aya'te*<sup>w</sup> (miracles/signs/proofs) (are) the runners in the sea like the mountains.<sup>45</sup>

وَمِنْ ءَايَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٣٢﴾

33. En (if) [He] wills [He] stills the wind;<sup>w</sup> so [they<sup>w</sup>]<sup>46</sup> stay<sup>ym</sup> stationaries<sup>w</sup> on its<sup>x</sup> back; verily in *tha'leka* (afar-that-it/that)<sup>x</sup> surely (are) *Aya'ten*<sup>w</sup> (signs) for every *ssabbaren* (an ever/stout patience-endurer) *sha'koren* (iterative thanker).

إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلَنَّ رَوَاكِدُ  
عَلَى ظَهْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ  
صَبَّارٍ شَكُورٍ ﴿٣٣﴾

34. Or [He] wracks them<sup>y</sup> by what earned they<sup>z</sup> and [He] pardons a'n (regarding) much.

أَوْ يُوقِعْهُمْ بِمَا كَسَبُوا وَيَعْفُ عَنْ  
كَثِيرٍ ﴿٣٤﴾

35. And [to]<sup>47</sup> know who<sup>r</sup> they<sup>z</sup> dispute in Our *Aya'te*<sup>w</sup> (messages) not for them of a *maheessen* (escape-place).

وَيَعْلَمُ الَّذِينَ يُحْجِدُونَ فِي ءَايَاتِنَا مَا لَهُمْ  
مِنْ مَخِصٍ ﴿٣٥﴾

36. Then what *oteytom* (you<sup>c</sup> had been accorded) of a thing, so (it<sup>x</sup> is) a *mata'ao*<sup>48</sup> (resource for a transitory worldly delight) (of) the life<sup>w</sup> (of) the world;<sup>w</sup> and what (is) *enda* (by munificence of/by Rule of) Allah (is) *khayron* (choicer/superior/worthier) and *abqa* (more lasting), for whom<sup>r</sup> believed they<sup>z</sup> and (are) on their Lord they<sup>z</sup> trust.

فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمِنَّعَ الْحَيَوةِ  
الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى  
لِلَّذِينَ ءَامَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٦﴾

<sup>44</sup> For lack of a better term I chose a "she-moving-creature" for "دابة," as a simple "she-creature" (alone) will not do, because a "rock" is a "she-creature" but it does not have apparent motility.

<sup>45</sup> The word "أعلام" has several meanings, among them "flags" or "mountains." See اللسان.

<sup>46</sup> The hidden or implied pronoun "[they<sup>w</sup>]" refers to the "runners" in the previous *Ayah*, (S42: 32).

<sup>47</sup> The word "يَعْلَمُ" is "منصوبة," has a "فتحة" on the word's end "م." It had been read with a "بضمة," or "رفع، أي بضمة," see أحمد الحلبي. So the word "to" is shown here with the square brackets and italicized ([to]), as it is *hidden*, to indicate the generally accepted reading by most, showing the "فتحة" to mean "التعليل،" i.e. for virtual/presumed causality, as stated in "إعراب القرآن," by محمود صافي.

<sup>48</sup> The word "متاع" = "mata'ao" is rooted in the word "مَتَعَ" = "matta'a" with many meanings, among them: resources of transitory worldly delight. See Lexicon attached to this Translation for more elaboration.



37. And who<sup>r</sup> they<sup>z</sup> avoid bigs (of) the sins and the profanities<sup>w49</sup> and if surely<sup>50</sup> angered they,<sup>z</sup> they forgive. وَالَّذِينَ يَحْتَبِرُونَ كِبِيرَ الْإِثْمِ وَالْفَوَاحِشِ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ ﴿٣٧﴾
38. And who<sup>r</sup> *estajabo*<sup>51</sup> (they<sup>z</sup> favorably-answered) for their Lord and *aqamo*<sup>52</sup> (they<sup>z</sup> upheld-to-fulfill the prescribed obligations of) the Prayer<sup>w</sup> and their matter (is) a *shura* (counsel/ alternation and exchange of opinion) among them; and of what We provided them they<sup>z</sup> expend. وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٨﴾
39. And who<sup>r</sup> if betided them the *baghya* (envy/ selfish: excessiveness/ transgression) they *yanta'sserona*<sup>53</sup> (they<sup>z</sup> avenge-for/ refrain from/ prevail-over [it]). وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ ﴿٣٩﴾
40. And requital (for) a *sayye'aa'ten*<sup>w</sup> (demeritorious-deed)<sup>w</sup> (is) *sayye'a'ton* (= *sayye'aa'ten*) its<sup>w</sup> like; then whoever [he] pardoned and [he] amended then his remuneration (is) on Allah; verily He loves not the *dha'lemeena*<sup>54</sup> (injustice-doers). وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٤٠﴾
41. And surely whoever [he] revenged<sup>55</sup>/revenged-for after his injustice,<sup>56</sup> so those not on them of a path. وَلَمَنْ أَنْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ ﴿٤١﴾
42. Verily only the path (is) on whom<sup>r</sup> they<sup>z</sup> wrong<sup>57</sup> the people and they<sup>z</sup> transgress in the Earth<sup>w</sup> by other than the right; those for them (is) a painful torment. إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٢﴾
43. And surely whoever *ssabara* (held on patiently) [he] and pardoned [he], verily *tha'leka* (afar-that-it/ that)<sup>x</sup> (is) surely of the matters'-resolve. وَلَمَنْ صَبَرَ وَعَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ ﴿٤٣﴾

49 The word “فاحشة” = “profanity” (plural “فواحش” as indefinite noun or plural “الفواحش” as definitive noun) means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah’s proscriptions. Some-times the word “فاحشة” or “الفاحشة” is euphemistically used to mean adultery or fornication or homosexuality.

50 The particle “ما” is for intensity. See تفسیر الفخر الرازي، و روح المعاني للالوسي.

51 The word “استجابوا” is answered plus made available what was requested, i.e. “favorably-answered.”

52 The word “اقاموا” from قام = “stood/ upheld/ sustained/ maintained.”

53 The word “انتصر” could apply in three distinct senses: (1) “انتصر من,” which in turn has two distinct meanings, (1a) “انتصر من عدوه أي انتقم من عدوه” = “avenged for it, i.e. from the offender,” and (1b) “انتصر” = “prevailed over.” And (3) “انتصر لـ” = “succored and assisted.”

54 The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice.” See the Lexicon attached to this Translation.

55 Ibid. However, in this case, “انتصر بعد ظلمه أي بعد ما ظلم” see روح المعاني للالوسي, for this explanation, means “after he was wronged”.

56 That is after, having been inflicted with an injustice by someone else.

57 See the Lexicon attached to this Translation for “ظالم” = “فاعل الظلم” = “injustice-doer” and “أظلم” = “wronger.”

44. And whomever Allah misleads, then not for him of a *wa'leyen* (guardian/ally) from after Him; and [you<sup>s</sup>] see the *dha'le'meena*<sup>58</sup> (injustice-doers) *lamma* (when/whence) they<sup>z</sup> saw the torment say they:<sup>z</sup> is a *maradden* (fending/forthwith-returning) of a path.

وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ وَلِيٍّ مِنْ بَعْدِهِ. وَتَرَى الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ هَلْ إِلَى مَرَدٍّ مِنْ سَبِيلٍ ﴿٤٤﴾

45. And [you<sup>s</sup>] see them (being) exposed on it<sup>w</sup> (are) *kha'she'eena*<sup>59</sup> (they who: totally subdued their body/sight and sound/bow in the Prayer) of humility; they<sup>z</sup> look from *ttarfen'khafeyyen* (by stealthy glance); and said who<sup>r</sup> they<sup>z</sup> believed: verily the losers (are) who<sup>r</sup> lost they<sup>z</sup> their selves<sup>w</sup> and their families<sup>w</sup>. The *Qeyamatey's*<sup>w</sup> (Judgment's) Day; indeed; verily the *dha'lemeena*<sup>60</sup> (injustice-doers) (are) in a sustainer-torment.

وَتَرَهُمْ يُعْرَضُونَ عَلَيْهَا خَشِيعَاتٍ مِنَ الدَّرِّ يَنْظُرُونَ مِنْ طَرَفٍ خَفِيٍّ وَقَالَ الَّذِينَ ءَامَنُوا إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَمَةِ أَلَّا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُقِيمٍ ﴿٤٥﴾

46. And not [was] for them of *aw'leyaa*<sup>61</sup> (guardians-/allies) succoring them of lesser than/without Allah; and whomever Allah misleads, then not for him of a path.

وَمَا كَانَتْ لَهُمْ مِنْ أَوْلِيَاءَ يَنْصُرُونَهُمْ مِنْ دُونِ اللَّهِ. وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ ﴿٤٦﴾

47. *Estajeebo*<sup>62</sup> (let-compliantly-answer you<sup>n</sup>) for your<sup>n</sup> Lord from before that *ya'atey*<sup>x</sup> (approaches/comes)<sup>x</sup> a day<sup>x</sup> no *maradda* (fending/repeller) for it<sup>x</sup> of lesser than Allah; not for you<sup>b</sup> of a refuge then-day and not for you<sup>b</sup> of a *na'keeren* (demur/reproof/spurner).

أَسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدٍّ لَهُ. مِنَ اللَّهِ مَا لَكُمْ مِنْ مَلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِنْ نَكِيرٍ ﴿٤٧﴾

48. Then *en* (if) they<sup>z</sup> shunned then not We sent you<sup>g</sup> on them *hafeedhan*<sup>63</sup> (iterative keeper-up); *en* (not) on you<sup>g</sup> except the announcement; and verily if *atbegna* (We caused the human to taste) from Us a mercy<sup>w</sup> [he] reveled/rejoiced by it;<sup>w</sup> and *en* (if) betides<sup>w</sup> [them] a *sayye'aa'ton* (demeritorious-deed)<sup>w</sup> by what advanced<sup>w</sup> their hands<sup>w</sup> then verily the human (is) *kafooron*<sup>64</sup> (iteratively unbeliever/ingrate).

فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَحَرَبَهَا وَإِنْ نُصِيبْهُمْ سَيْئَةً بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ ﴿٤٨﴾

<sup>58</sup> The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.” See the *Lexicon* attached to this Translation.

<sup>59</sup> The word “خاشعين” = *khashe'een*, is plural, masculine, subjective noun, with no English equivalent available for it *per se*. The word “خشوع” in “خاشعين” = *khashe'een* involves more than just “humbleness” or “submission” as that suggests bodily or attitudinal behavior. However, “خشوع” denotes submission or subduing of sight and sound as well. So “الخاشعين” are those who had totally subdued their body, sight and sound. Also some time “الخاشعين” = they who bow in the Prayer. See *اللسان والبصائر*.

<sup>60</sup> The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.” See the *Lexicon* attached to this Translation.

<sup>61</sup> The word “أولياء” could also mean, among them: protector, friend.

<sup>62</sup> The word “استجيبوا” is rooted in “استجاب” meaning: favorably/compliantly answered, not just answered. See *الهادي*.

<sup>63</sup> The word “حفظ” is rooted in “حفظ” = “kept-up” not just “kept, or maintained/sustain,” or even “guarded.” *Merriam Webster's Dictionary* puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*.” (Emphasis is added).

<sup>64</sup> The word “كفور” is masculine noun, denying Allah's multiple favors, i.e. he is a multitudinous unbeliever/ingrate.

49. For Allah (*is*) the Heavens<sup>w</sup> and the Earth's<sup>w</sup> proprietorship; [He] creates whatever<sup>65</sup> [He] wills. [He] grants for whomever [He] wills females and [He] grants for whomever [He] wills the males. لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنثًا وَيَهَبُ لِمَنْ يَشَاءُ الذَّكَوْرَ ٤٩
50. Or [He] pairs them *dbukranan*<sup>66</sup> (*normal males/neutral males*)<sup>67</sup> and females and makes [He] whomever [He] wills a sterile/barren; verily He (*is*) Omniscient, Omnipotent. أَوْ يُزَوِّجُهُمْ ذَكَرًا وَإِنثًا وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ ٥٠
51. And not [was] for a human to speak (*to*) him Allah except revealedly,<sup>68</sup> or from beyond<sup>69</sup> a *heja'ben* (*veil/shroud*) or [He] sends a messenger then [He] reveals<sup>70</sup> by His leave whatever<sup>71</sup> [He] wills; verily He (*is*) *Aa'leyo* (*High beyond description*), *Hakeemon*<sup>72</sup> (*infinite bekmaah Possessor*). وَمَا كَانَ لِنَشْرِ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٌ ٥١
52. And like *tha'leka* (*afar-that-it/that*)<sup>x</sup> We revealed<sup>73</sup> to you<sup>g</sup> *Roohan*<sup>w74</sup> (*Qur'aan/prophethood*)<sup>w</sup> of Our command; not you<sup>h</sup> were *tadrey*<sup>75</sup> (*[you]* *profoundly understanding*) what The Book and nor the belief; [and,] but We made it<sup>x</sup> an illumination<sup>x</sup> *nahdey* (*[We] divinely-guide*) by it<sup>x</sup> whom-ever [We] will of Our *eba'de* (*worshippers/submitters/slaves*); verily you<sup>g</sup> surely *tabdey* (*divinely-guide*) to a *Sseratten* (*single and specific Path*) straight. وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكَيْتُبُ وَلَا الْإِيمِنُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَنْ نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ٥٢
53. Allah's *Sseratte* (*single and specific Path*), Who for Him what (*are*) in the Heavens<sup>w</sup> and [what] (*are*) [in] the Earth;<sup>w</sup> lo, to Allah become/terminate the matters. صِرَاطُ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ آلَا إِلَى اللَّهِ نَصِيرُ الْأُمُورُ ٥٣

<sup>65</sup> See footnote 37 above regarding *whatever*.

<sup>66</sup> See the *Lexicon* attached to this *Translation* for more exposition of this word "*dbukranan*" = "ذَكَرَان".

<sup>67</sup> Clearly in this great *Ayah*: "Or He pairs them *thukranan* (*normal males, neutral males*) and females" (S42: 50) it is good or neutral, as the "*malenes*" here is obviously not *effeminateness*, but *normal to neutral*.

<sup>68</sup> The word "وَحْيًا" = "مَفْعُولٌ مُّطْلَقٌ" i.e. an *absolute object noun*, or "مَصْدَرٌ" i.e. the *infinitive noun*, indicating *exclusiveness*. Or it could be *مَصْدَرٌ* = *infinitive noun* in an *adverbial status*. See *إعراب القرآن، لمحمود صافي*.

<sup>69</sup> The word "وَرَاءَ" means: (1) "الْقَدَامُ أَوْ بَعْدَ الْخَلْفِ لِلأَمْرِ الْعَظِيمِ الَّذِي لَا يُقَدَّرُ عَلَيْهِ، مَثَلًا: وَ يَذْرُونَ وَرَاءَهُمُ الْآخِرَةَ" (2) "بَعْدَ" (3) "الْخَلْفُ، فَخَلْفَ الشَّيْءِ هُوَ مُؤَخَّرَتُهُ: مَثَلًا وَرَاءَ الْأَكْمَةِ. وَلَدُ الْوَلَدِ". So, here (2 or *beyond* in its sense of *above reach of knowledge or experience*.

<sup>70</sup> See footnote 3 above regarding *reveal*.

<sup>71</sup> See footnote 37 above regarding *whatever*.

<sup>72</sup> See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "حَكِيمٌ".

<sup>73</sup> See footnote 3 above regarding *revealed*.

<sup>74</sup> It is stated in "ar-Rooh" for the word "*ar-Rooh*" = "*Rooben*" and "*ar-Rawh*" two *distinct* meanings: (1) *mercy* and (2) *Isa, son of Mary (Jesus)*. However, "*ar-Rooh*" (*the Rooh*) there are at least *ten* distinct meanings: (1) *mercy*, (2) *soul*, (3) *the Qur'aan*, (4) *the revelation* (Qur'aan or any other *divine message*), (5) *the Command*, (6) *the individual entity*, (7) *the rejoicing* (8) *Super Arch Angel*, creatures who are *special angels*, who are "*guardians*" over the angels who are the *guardians over the humans*, or *Arch Angel Gebrail*, and (9) *prophethood*. See *القرطبي*.

<sup>75</sup> The word "*تَدْرِي*" is from "*تَدْرِي*" which is *far more reaching* than the simple "*knowledge*," as "*تَدْرِي*" extends to having *deep understanding* of the subject matter. +





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me (The iterative Mercy Giver)*

1. Hameem.<sup>1</sup> حَمِيمٌ ١
2. By<sup>2</sup> The Book<sup>x</sup> the manifester.<sup>x</sup> وَأَلَكْتُبِ الْمُبِينِ ٢
3. Verily We, We made it<sup>x</sup> Qur'aan Arabic *la'alla* (*craving currently unavailable deed that/perhaps*) you<sup>b</sup> cerebrate you.<sup>z</sup> إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ٣
4. And verily it<sup>x</sup> (*is*) in the Book's<sup>x</sup> Mother *ladayna*<sup>3</sup> (*directly and possessively from Us*) (*is*) surely *Aa'leyo* (*High beyond description*), *Hakeemon*<sup>4</sup> (*infinite hekma*<sup>5</sup> Possessor). وَلَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِّي حَكِيمٌ ٤
5. Do then [We] strike *a'n* (*off*) you<sup>b</sup> the *theke'ra* (*Qur'aan-messenger-reminder*) (*in*) condonation;<sup>6</sup> that you<sup>c</sup> were a people, exceders. أَفَضْرَبُ عَنْكُمْ الذِّكْرَ صَفْحًا أَن كُنتُمْ قَوْمًا مُّسْرِفِينَ ٥
6. And how-many<sup>7</sup> We sent of a prophet<sup>x</sup> in the firsts. وَكَمْ أَرْسَلْنَا مِنْ نَبِيِّ فِي الْأَوَّلِينَ ٦
7. And not *ya'ateyhom*<sup>x</sup> (*approaches/comes-to them*)<sup>x</sup> of a prophet<sup>x</sup> except they<sup>z</sup> were by him *yastab'zeona* (*they<sup>z</sup> affirmably jesting*). وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ٧
8. So We perished a harder than them seizing; and proceeded the firsts' example<sup>x</sup>/parable.<sup>x</sup> فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَى مَثَلُ الْأَوَّلِينَ ٨
9. And *la'en* (*indeed if*) you<sup>h</sup> asked them: Who<sup>a</sup> created the Heavens<sup>w</sup> and the Earth,<sup>w</sup> surely assuredly (*would*) say they:<sup>z</sup> created them<sup>w</sup> The Mighty The Omniscient. وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ ٩
10. Who made for you<sup>b</sup> the Earth<sup>w</sup> *mehadan* (*bedding-* الَّذِي جَعَلَ لَكُمْ الْأَرْضَ مَهْدًا

<sup>1</sup> See the *Lexicon* attached to this *Translation* for a commentary.

<sup>2</sup> In Arabic the letter “و” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “*by*.” Therefore, since this *Ayah* begins by making an oath by the name of the “النَّازِعَاتِ,” so we start with the word “*by*” and not “و” as “و” will *not* suffice the meaning.

<sup>3</sup> The word “لَدُنْ” is *closer* than “عِنْدَ” as you can say: “عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ,” thus, “لَدُنْ” which *closer* spatially and *more specific*. So, “*directly and possessively from*” (Us) seems to indicate such *closeness*. See *اللسان*.

<sup>4</sup> See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حَكِيمٌ.”

<sup>5</sup> See the *Lexicon* attached to this *Translation* for “*hekma*.”

<sup>6</sup> The expression “ضَرَبَ عَنْهُ صَفْحًا” = “أَعْرَضَ عَنْهُ,” translating this into: “[be] *struck off him* (*in*) *condonation*,” = “*pardoned him for his wrongdoing*.” The word *صفحة* is *حال* = *denotative of state*, or *infinitive noun*, so (*in*) is prefixed to denote that.

<sup>7</sup> The word “كَمْ” is an *interrogative exclamatory particle*, meaning: “*how-many*,” “*how-much*,” “*how-long*.”

/cradle/fixed-expanse) and [He] made for you<sup>b</sup> in it<sup>w</sup> paths, *la'alla* (craving currently unavailable deed that, perhaps) you<sup>b</sup> *tahtadona* (you<sup>z</sup> become divinely-guided).

وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ﴿١٠﴾

11. And Who *naẓzala* ([He] iteratively descended) from the sky<sup>w</sup> water<sup>x</sup> by a *qada'ren* (standard/measurement); so We resurrected by it<sup>x</sup> *baldatan*<sup>w</sup> (region/country/city)<sup>w</sup> dead;<sup>w</sup> like *tha'leka* (afar-that-it/that)<sup>x</sup> *tokhrajona* (you<sup>z</sup> be emerged/resurrected).

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً يَقْدَرُ فَأَنْشَرْنَا بِهِ بَلَدَةً مِّمَّاتٍ كَذَلِكَ تُخْرَجُونَ ﴿١١﴾

12. And Who [He] created the pairs,<sup>8</sup> all (of) it;<sup>w</sup> and [He] made for you<sup>b</sup> of the *folke*<sup>x</sup> (ship/ships)<sup>x</sup> and the *an'aame*<sup>w</sup> (cattle/sheep/goats/camels)<sup>w</sup> what you<sup>z</sup> ride.

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ﴿١٢﴾

13. To embark/set<sup>9</sup> you<sup>z</sup> on its<sup>x10</sup> backs<sup>x</sup> afterwards you<sup>z</sup> remember your<sup>n</sup> Lord's boon<sup>w11</sup> if you<sup>z</sup> embarked-/set on it<sup>x12</sup> and you<sup>z</sup> say: *subhana*<sup>13</sup> (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Who subjugated for us this<sup>x</sup> while we were not for it<sup>x</sup> subduers/associates.<sup>14</sup>

لَيَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾

14. And verily we (are) to our Lord surely transposing.<sup>15</sup>

وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿١٤﴾

15. And they<sup>z</sup> made for Him of His *eba'de* (worshippers-/submitters/laves) a part; verily the mankind (is) surely *kafooran*<sup>16</sup> (iterative unbeliever/ingrate) manifester.

وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا إِنَّ الْإِنْسَانَ لَكَفُورٌ مُّبِينٌ ﴿١٥﴾

16. Or *ittakhatha*<sup>17</sup> ([He] took and made) of what [He] creates daughters; and *assfa*<sup>18</sup> (preferentially appropriated) you<sup>b</sup> [He] by the sons.

أَمْ أُتَّخَذَ مِنَّا يَخْلُقُ بَنَاتٍ وَأَصْفَنَ لَكُم بِالْبَنِينَ ﴿١٦﴾

<sup>8</sup> The word “زوج” in “زوجين” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen, (5) hue (color). And quite relevant to the word “زوج” is its plural: (1) “أزواج,” which could also mean: (2) similars, i.e. the look-likes. ), (3) hues. See اللسان.

<sup>9</sup> The word “استوى” = “علا فوق الدابة و فوق البيت” See اللسان. So embark is to board a vessel or go aboard.

<sup>10</sup> The pronoun “هـ”=“his” indicating the “gender,” which is masculine singular, subjective noun. See القرطبي. Also, this pronoun refers to “some,” as the embarking would happen with respect to “some” not everyone of what is to be embarked on. Additionally, “الأزواج,” “الفلك” and the male of the “الانعام” all are masculine gender; although in English the pronoun “it” suffices for all, i.e. “it” for [his] and [him]

<sup>11</sup> See the Lexicon attached to this Translation for “ne’amah” (“boon”).

<sup>12</sup> See footnote 10 above regarding it<sup>x</sup>.

<sup>13</sup> The word “subhana”= “سبحان” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سبحانك” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render “subhana”= “سبحان” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

<sup>14</sup> The word “مقرنين” has many meanings, among them: “مطيعين”= “we are capable of having it within/under our power.” The word “مقرنين” could mean: “companions or associates.” See التاج.

<sup>15</sup> The word “منقلبون”= “we (are) transposing,” means we are betaking ourselves returning.

<sup>16</sup> The word “كفور” is masculine noun, denying Allah’s multiple favors, i.e. he is a multitudinous unbeliever/ingrate.

<sup>17</sup> The word “اتخذ” from “الإنخاذ” which is “إفْتَعَال” for “الأتخاذ,” as stated in لسان العرب; therefore, “اتخذ” is always taking and making some thing of what was taken. Thus, it is not just the mere taking.

<sup>18</sup> The word “أصفي” in “أصفاكم” means: [He] preferentially appropriated, i.e. favorably individualized.

17. And if *bushshera*<sup>19</sup> ([he] had been told pleasant tidings) an *abado*<sup>20</sup> (a lone/any-one) (of) them by what [he] struck for *Ar-Rahman* a parable/example remained his face blackened<sup>21</sup> while he (is being) *ka'dheemon*<sup>22</sup> (unrelentingly suppressor of his grief).  
وَاِذَا بُشِّرَ اَحَدُهُمْ بِمَا ضَرَبَ  
لِلرَّحْمٰنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا  
وَهُوَ كَظِيْمٌ ﴿١٧﴾
18. Is whom<sup>p</sup> (is) (being) reared [he] in the ornament<sup>w</sup> while he (is) in the dispute other than a manifestor.  
اَوْ مَن يُنْشَاُ فِي الْحِلْيَةِ وَهُوَ فِي  
الْخَصَامِ غَيْرُ مُبِينٍ ﴿١٨﴾
19. And they<sup>z</sup> made the angels, who<sup>r</sup> they (are) *eba'de* (worshippers of/submitters of/slaves of) *Ar-Rhama'ne* females; have they<sup>z</sup> witnessed their creation; shall (be) written their testimony and (to be) questioned they.<sup>z</sup>  
وَجَعَلُوا الْمَلَائِكَةَ الَّذِيْنَ هُمْ عِبْدُ  
الرَّحْمٰنِ اِنْتًا اَشْهَدُوْا خَلْقَهُمْ  
سَتَكْتُبُ شَهَادَتَهُمْ وَيُسْتَعْلَوْنَ ﴿١٩﴾
20. And they<sup>z</sup> said: had willed *Ar-Rahma'no* not we worshipped them; not for them by *tha'leka* (afar-that-it/thai)<sup>x</sup> of a knowledge; en (not) they except conjecturing they.<sup>z</sup>  
وَقَالُوْا لَوْ شَاءَ الرَّحْمٰنُ مَا عَبَدْنَاهُمْ  
مَا لَهُمْ بِذٰلِكَ مِنْ عِلْمٍ اِنْ هُمْ اِلَّا  
يَخْرُصُوْنَ ﴿٢٠﴾
21. Or *ataynahom* (We accorded them) a book<sup>x</sup> of before it;<sup>x</sup> so they (are) by it<sup>x</sup> *mustamsekona*<sup>23</sup> (they<sup>z</sup> assiduously-holding-on).  
اَمْ اَنْتُمْ كِتٰبًا مِّنْ قَبْلِهٖ فَهَمُّ  
بِهٖ مُّسْتَمْسِكُوْنَ ﴿٢١﴾
22. Rather they<sup>z</sup> said: verily we found our fathers on an *ummaten*<sup>w</sup> (way/religion/faiḥ)<sup>w</sup> and verily we (are) on their footsteps *muḥtadoona*<sup>24</sup> (they who are rightly-guided).  
بَلْ قَالُوْا اِنَّا وَجَدْنَا اٰبَاءَنَا عَلٰى  
اُتَمٍّ وَّاِنَّا عَلٰى اَثَرِهِمْ مُّهْتَدُوْنَ ﴿٢٢﴾
23. And like *tha'leka* (afar-that-it/thai)<sup>x</sup> not sent We of before you<sup>g</sup> in a village<sup>w</sup> of *na'theeren* (iterative warner)<sup>x</sup> except said its<sup>w</sup> *mutrafoo* (they<sup>z</sup> who are luxuriated): verily we found our fathers on an *ummaten*<sup>w</sup> (way-/religion/faiḥ)<sup>w</sup> and verily we, on their footsteps (are) *muḥtadoona* (pattering/modeling).  
وَكَذٰلِكَ مَا اَرْسَلْنَا مِنْ قَبْلِكَ فِيْ قَرْيَةٍ  
مِّنْ نَّذِيْرٍ اِلَّا قَالُ مُتْرَفُوْهَا اِنَّا وَجَدْنَا  
اٰبَاءَنَا عَلٰى اُتَمٍّ وَّاِنَّا عَلٰى اَثَرِهِمْ  
مُقْتَدُوْنَ ﴿٢٣﴾
24. Said [he]: even while albeit<sup>25</sup> I came (to) you<sup>b</sup> by *ahda* (more divinely-guided) than what you<sup>c</sup> found on  
قُلْ اَوْلُوْا جِئْتُكُمْ بِاِهْدٰى مِمَّا

<sup>19</sup> See the *Lexicon* attached to this Translation for *bashshara/youbashsharo/mubasberon*=بَشِّرَ\يُبَشِّرُ\مُبَشِّرٌ.

<sup>20</sup> See the *Lexicon* attached to this Translation regarding "أحد."

<sup>21</sup> The expression "face blackened" is an Arabic tongue expression meaning: appear on the face signs of displeasure and shame, or distress.

<sup>22</sup> The word "unrelenting" is employed here to intensify "suppressor" as the Arabic is "كَظِيْمٌ" not "كَاطِمٌ."

<sup>23</sup> The word "استمسك" has several meanings, among them: (1) sought and held some thing; (2) utterly held to some thing; (3) endeavored, tried, and succeeded in holding on to some thing; (4) took refuge in and held fast to some thing; (5) had a firm hold of and was sure in place; (6) assiduously held on to some thing; (7) having urinary obstruction (blockage).

<sup>24</sup> See the *Lexicon* attached to this Translation for "muḥtadee" and its plural "muḥtadoon" / "muḥtadeen."

<sup>25</sup> The construct "أولو" is made up of three distinct components: (1) "الاستفهام الاستنكاري" = "disapprobatory interrogative," (2) "و، الحالية" adverbial= "while," and (3) "لو" = conditional particle="albeit." For (1) I chose "even," as an intensive to indicate something that is unexpected. For (2) "while" is obvious. For (3) "albeit" seems to me very appropriately self-explanatory.



- it<sup>x</sup> your<sup>n</sup> fathers; they<sup>z</sup> said: verily we, by what (*had been*) sent you<sup>c</sup> by it<sup>x</sup> (*are*) unbelievers. وَجَدْتُمْ عَلَيْهِ ءَابَاءَكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٢٤﴾
25. So We avenged from them; so let-look [*you*<sup>s</sup>] how [*was*] the deniers' consequence.<sup>w</sup> فَأَنْتَقَمْنَا مِنْهُمْ فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿٢٥﴾
26. And *edh* (*when/while*) said Ebraheemo (*Abraham*) for his father and his people: verily I am *bara'on*<sup>26</sup> (*absolutely disclaimant/absolver of myself*) of what you<sup>z</sup> worship. وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ ﴿٢٦﴾
27. Except Whom *fattaraney* ([*He*] *had innately perfectly-/originated me*) so verily He, [*He*] will divinely-guide [*me*].<sup>27</sup> إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ﴿٢٧﴾
28. And [*he*] made it<sup>w</sup> a word<sup>w</sup> ever-lasting<sup>w</sup> in his descendants,<sup>28</sup> *la'alla* (*craving currently unavailable deed that, perhaps*) they return they.<sup>z</sup> وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾
29. Rather *matta'ato* (*I let relish the transitory worldly delights*) those and their fathers until came (*to*) them the right and a messenger<sup>x</sup> manifest. بَلْ مَتَّعْتُ هَؤُلَاءِ وَءَابَاءَهُمْ حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ ﴿٢٩﴾
30. And *lamma* (*when/whence*) came (*to*) them the right<sup>x</sup> they<sup>z</sup> said: this (*is*) a magic and verily we (*are*) by it<sup>x</sup> unbelievers. وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ ﴿٣٠﴾
31. And they<sup>z</sup> said: *lanla* (*why have not*) *nuzẓela* (*iteratively had been descended*) this Qur'aan<sup>x</sup> on a man, from the twain villages, w<sup>29</sup> great. وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْبَتَيْنِ عَظِيمٍ ﴿٣١﴾
32. Do they divide your<sup>t</sup> Lord's mercy;<sup>w</sup> We divided among them their living<sup>w</sup> in the life<sup>w</sup> (*of*) the world;<sup>w</sup> and We raised some (*of*) them above some ranks,<sup>w</sup> to *yattakhetha*<sup>30</sup> (*take and make*) some (*of*) them some subjugable; and your<sup>t</sup> Lord's mercy<sup>w</sup> (*is*) *kabayron* (*choicer/superior/worthier*) than what they<sup>z</sup> gather. أَمْ هُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَّعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُلْخًا وَرَحْمَتَ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٣٢﴾
33. And had that be the mankind an *ummatah*<sup>w</sup> (*one faith community/a nation*)<sup>w</sup> one-she<sup>y</sup> surely We (*would have*) made for whomever [*he*] unbelieves by Ar- وَلَوْلَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَنِ

<sup>26</sup> The word “براء” is stronger than “بريء” as “براء” is an *infinitive* noun. See التاج. To *infinitize* “براء” *absolutely* is prefixed to it.

<sup>27</sup> The letter “ن” in “سيهدين,” by Arabic (*linguistic*) Rule, is called “نون الوقاية او العماد، حيث لا يُستغنى عنها” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “سيهدين” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي

<sup>28</sup> That is his sons, grandsons, and his progeny.

<sup>29</sup> That is either Mecca or Ta'if.

<sup>30</sup> The word “اتخذ” from “الإتخاذ” which is “إفتعال” for “الاتخاذ,” as stated in لسان العرب; therefore, “اتخذ” is *always* taking and presuming *some-thing* about what was taken. Thus, it is *not* just the mere *taking*.

Rahma'ne for their houses ceilings<sup>x</sup> of silver<sup>w</sup> and *ma'a'reja* (curvilinearly stairways)<sup>x</sup> on it<sup>w</sup> ascend they.<sup>z</sup> عَلِيَّهَا يَطْهَرُونَ ﴿٣٣﴾

34. And for their houses doors<sup>x</sup> and couches<sup>x</sup> on it<sup>w</sup> recline they.<sup>z</sup> وَلِبَاسِيُوتِهِمْ أَبْوَابًا وَسُرَرًا عَلَيْهَا يَتَكَبَّرُونَ ﴿٣٤﴾

35. And *zukhrofan* (gilded-adornment); and *en*<sup>31</sup> (not) all *tha'leka* (afar-that-it/that)<sup>x</sup> *lamma* (but)<sup>32</sup> a *mata'ao*<sup>33</sup> (resource for a transitory worldly delight) (of) the life<sup>w</sup> (of) the world;<sup>w</sup> and the Hereafter<sup>w</sup> *enda* (by by Rule of) your<sup>t</sup> Lord (is) for the *muttaqeen*<sup>x</sup> (reverential guarders against Allah's displeasure).<sup>x</sup> وَمَزْخَرَفًا وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَّعَ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةَ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٥﴾

36. And whoever [he] purblinds a'n (regarding) *theke're* (Qur'aan/mention of) Ar-Rahma'ne We destine for him a Satan, so [he] (is) for him a *qareenon*<sup>x</sup> (mate/associate).<sup>x</sup> وَمَنْ يَعْصِ عَنْ ذِكْرِ الرَّحْمَنِ نُقِضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٦﴾

37. And verily they surely assuredly repel them a'n (off) the path while they<sup>z</sup> reckon that they (are) *muhta-doona*<sup>34</sup> (they who are divinely-guided). وَلَهُمْ لِيَصُدُّوهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴿٣٧﴾

38. Until *edha* (when/whereas) [he] came (to) Us said [he]: *yalayta* (O, for a longing that) between me and [between] you<sup>g</sup> a distance<sup>35</sup> (spanning) the *mashreqaine* (twain sunrise's loci) so wretched (is) the *qareenon*<sup>x</sup> (mate/associate).<sup>x</sup> حَتَّىٰ إِذَا جَاءَنَا قَالَ بَلَغْتُ بَيْنِي وَبَيْنَكَ بَعْدَ الْمَشْرِقَيْنِ فَيَلْسَ الْقَرِينُ ﴿٣٨﴾

39. And never benefit you<sup>b</sup> today *edh* (when/since) you<sup>c</sup> wronged;<sup>36</sup> that you<sup>b</sup> (are) in the torment partnering. وَلَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنتُمْ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٩﴾

40. Do then you<sup>s</sup> (make) hear the *ssomma* (deaf people);<sup>37</sup> or *tabdey* ([you<sup>s</sup>] divinely-guide) the *omya* (blind people) and whomever [he] [was] in a misguidance manifester. وَأَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْأَعْمَىٰ وَمَنْ كَانَ فِي ضَلَالٍ مُّبِينٍ ﴿٤٠﴾

41. So either [We] assuredly go<sup>38</sup> (away) by you<sup>g</sup> then verily We (are) from them avengers. فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ ﴿٤١﴾

42. Or [We] assuredly show you<sup>g</sup> which<sup>x</sup> We promised them, then verily We (are) over them *Mug'tadderona* (Overcomeers/Prevailers). أَوْ نُرِيَنَّكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِمْ مُّقْتَدِرُونَ ﴿٤٢﴾

31 The article "إن" is an article of negation = "not," see إعراب القرآن، لمحمود صافي.

32 The word "لَمَّا" is an article of restriction or circumscription, meaning but or but solely, see إعراب القرآن، لمحمود القرطبي. That is it means a particle of exception, i.e.: "but." See معنى اللبيب صافي.

33 The word "مَتَّاعٌ" = "mata'ao" is rooted in the word "مَتَّعَ" = "matta'a" with many meanings, among them: resources of transitory worldly delight. See Lexicon attached to this Translation for more elaboration.

34 See the Lexicon attached to this Translation regarding مهتدون.

35 That is twice the distance between the sunrise at the Summer solstice and the sunrise at the winter solstice.

36 See the Lexicon attached to this Translation for "ظالم" = "ظالم" = "injustice-doer" and "ظلم" = "wronger."

37 The words "صُمٌّ، غُمٌّ" all are plural nouns while their closest English corresponding equivalents all are adjectives and so no plural for any except to associate the respective word with a plural noun people. So, the transliteration.

38 That is We take you away from: (1) city of Mecca, or (2) this life of the world.

43. So *istamsek*<sup>39</sup> (*let-assiduously-held-on* [you<sup>s</sup>]) by (*that*) which<sup>x</sup> (*had been*) revealed<sup>40</sup> to you;<sup>g</sup> verily you<sup>g</sup> (*are*) on *Sseratten* (*single and specific Path*) straight. فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤٣﴾
44. And verily it<sup>x</sup> (*is*) surely a *theke'ron*<sup>x</sup> (*repute/message-/Qur'aan*)<sup>x</sup> for you<sup>g</sup> and for your<sup>n</sup> people; and will (*be*) questioned you.<sup>z41</sup> وَأِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ ﴿٤٤﴾
45. And let-ask [you<sup>s</sup>] whom<sup>p</sup> W sent [of] before you<sup>g</sup> of Our messengers; have We made of lesser than-/without *Ar-Rahma'ne aa'lehatan*<sup>w</sup> (*deities*)<sup>w</sup> (*to be*) worshipped they.<sup>z</sup> وَسَأَلَ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ ﴿٤٥﴾
46. And *laqad* (*verily, already and affirmatively*) We sent *Mosa* (*Moses*) by Our *Aya'te*<sup>w</sup> (*miracles/signs/proofs*) to Pharaoh and his chiefs; then said [*he*]: verily, I am the worlds-Lord's messenger. وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا إِلَى فِرْعَوْنَ وَمَلَئِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ ﴿٤٦﴾
47. Then *lamma* (*when/whence*) [*he*] came (*to*) them by Our *Aya'te*<sup>w</sup> (*miracles/signs/proofs*), *edba* (*suddenly-/whereas*) they (*were*) of it<sup>w</sup> laughing<sup>z42</sup> (*scornfully*). فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا يَضْحَكُونَ ﴿٤٧﴾
48. And not We show them of an *Aya'ten*<sup>w</sup> (*miracle-/sign/proof*) except it<sup>w</sup> (*is*) bigger than its<sup>w</sup> sister; and We took them by the torment, *la'all*<sup>a</sup> (*craving currently unavailable deed that, perhaps*) they return they.<sup>z</sup> وَمَا نُزَيِّهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا وَأَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٨﴾
49. And they<sup>z</sup> said: O, [you<sup>s</sup>] the magician,<sup>43</sup> let-invoke [you<sup>s</sup>] for us your<sup>t</sup> Lord by what [*He*] covenanted *enda* (*with/by*) you;<sup>g</sup> verily we surely (*are*) *muhtadoona*<sup>44</sup> (*they who are divinely-guided*). وَقَالُوا يَتَّيِّهَ السَّاحِرُ ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ إِنَّا لَمُهْتَدُونَ ﴿٤٩﴾
50. Then *lamma* (*when/whence*) We doffed *a'n* (*off*) them the torment, *edba* (*suddenly/whereas*) they (*were*) infracting. فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ يَنْكُثُونَ ﴿٥٠﴾
51. And called Pharaoh in his people, said [*he*]: O, my people is not for me *Misra's* (*Egypt's*) proprietorship; and [*this-she*<sup>ym</sup>] the rivers<sup>x</sup> run<sup>w</sup> from under me; وَنَادَى فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَنْفَوْرُ آلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ

<sup>39</sup> The word "استمسك" has several meanings, among them: (1) sought and held some-thing; (2) utterly held to some-thing; (3) endeavored, tried, and succeeded in holding on to some-thing; (4) took refuge in and held fast to some-thing; (5) had a firm hold of and was sure in place; (6) *assiduously held on* to something; (7) having urinary obstipation (*blockage*).

<sup>40</sup> The word "أوحى" denotes at least six diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded). And "الوحي" is fire or king. See اللسان.

<sup>41</sup> That is about it and your stand regarding it.

<sup>42</sup> It must be noted here with respect to the word "ضحك" which bears *different* meaning depending on its use with other prepositional particles, *natural bodies*, or if it is *standing by itself*. Thus (1) standing by itself "ضحك" = "فتح", (2) whereas "ضحك منه" = "سخر منه", (3) "ضحك عليه" = "هزئ به", (4) "ضحك" = "برق السحاب والزهر انشق و تفتق و العشب استبان والارض بدا نباتها" = "السحاب و الزهر و العشب و ضحكت الارض منها يضحكون", "منها يسخرون", "laughing" scornfully.

<sup>43</sup> According to their understanding "the magician" is as good as "scholar" or "scientist," so it is a word of honor and glory, hence they were "glorifying" him by such a call to help them. See الفرطبي و اللسان.

<sup>44</sup> See the Lexicon attached to this Translation regarding "muhtadoon" = مهتدون.



do then not discern/sight you.<sup>z</sup>

تَجَرَّى مِنْ تَحْتِ أَفَلَا تُبْصِرُونَ ﴿٥١﴾

52. Or am I *kbayron* (choicer/superior/worthier) than this<sup>x</sup> who<sup>x</sup> he (is) *maheenon*<sup>45</sup> (he who is feeble/miniscule/and despicable) and almost not [he] manifests/elucidates.<sup>46</sup>

أَمْ أَنَا خَيْرٌ مِمَّنْ هَذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ ﴿٥٢﴾

53. So *lawla* (why have not been) cast on him bracelets<sup>w</sup> of gold or came with him the angels *muqta'reeneena* (made associatively/chummily/mates).

فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلَائِكَةُ مُقْتَرِنِينَ ﴿٥٣﴾

54. So *estakbaffaa*<sup>47</sup> ([he] prompted into levity/bluffly to go along in astray) his people; so they<sup>z</sup> obeyed him; verily they were people *fa'sequeena* (rebels vis-à-vis Allah's command).

فَاسْتَخَفَّ قَوْمَهُ، فَاطَاعُوهُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٥٤﴾

55. So *lamma* (when/whence) they<sup>z</sup> ired<sup>48</sup> Us We revenged from them; so We drowned them wholes.

فَلَمَّا ءَاسَفُونَا اُنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٥٥﴾

56. Then We made them antecedents and an example-/parable for the lasts.

فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِينَ ﴿٥٦﴾

57. And *lamma* (when/whence) (had been) struck Mariama's (Mary's) son a parable<sup>x</sup>/example<sup>x</sup> *edha* (suddenly/whereas) your<sup>t</sup> people from him they<sup>z</sup> clamor/repulse.

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٧﴾

58. And they<sup>z</sup> said: are our *aa'leba'to*<sup>w</sup> (deities)<sup>w</sup> *kbayron* (choicer/superior/worthier) or he; not they<sup>z</sup> struck it<sup>x</sup> for you<sup>g</sup> except contentiously; rather they (are) people *kha'ssemona* (iteratively disputers/litigator(s)).

وَقَالُوا ءَأَلِهَتُنَا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٨﴾

59. *En* (not) he except an *abdon*<sup>49</sup> (a slave), *an'ama*<sup>50</sup> (We had graced bounteously and ennoblingly the most desirable and delighting boons) on him; and We made him a parable/example for Israel's sons.

إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَءِيلَ ﴿٥٩﴾

60. And if<sup>51</sup> [We] will surely We made of you<sup>b</sup> angels in the Earth<sup>w</sup> succeeding.

وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ يَخْلُقُونَ ﴿٦٠﴾

<sup>45</sup> The word "maheen" is singular, masculine, objective, noun meaning: he who is feeble, miniscule, and despicable.

<sup>46</sup> Perhaps this is in reference to the lisp in Moses' tongue.

<sup>47</sup> The word "استخف" has several meanings, such as, applicable here, and Allah knows best, is "حملة استغفالا" i.e. prompted him bluffly to go along in astray. So "استخف" here means: "be prompted into levity/bluffly to go along in astray." See اللسان والهادي.

<sup>48</sup> The word "أسفونا" = caused our ire or "ired Us." See كتاب العين لـ الفراهيدي and كتاب الحلي لـ احمد المصون، لـ النذر المصون،

<sup>49</sup> The word "abdon" = "slave," the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

<sup>50</sup> The word "أنعم" in "أنعمت" denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted. There is no English word to express all the various ideas denoted by "أنعم." So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting.

<sup>51</sup> The particle "لو" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لو" amounts to "if" or "when." See مغني اللبيب، ابن هشام.

61. And verily he/it<sup>x52</sup> (*is*) surely a knowledge for The Hour;<sup>w</sup> so let not [*you*<sup>s</sup>] assuredly dubitate by it;<sup>w</sup> and *ettabe'aon'e* (*let-you<sup>z</sup> closely-follow [me]*<sup>53</sup>); this (*is*) *Sseratton* (*road/way*) straight.

وَإِنَّهُ، لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا  
وَاتَّبِعُونْ هَذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿١١﴾

62. And let not assuredly repel you<sup>b</sup> the Satan; verily he (*is*) for you<sup>b</sup> a foe<sup>54</sup> manifest.

وَلَا يَصُدُّكُمْ الشَّيْطَانُ إِنَّهُ، لَكُمْ  
عَدُوٌّ مُّبِينٌ ﴿١٢﴾

63. And *lamma* (*when/whence*) came *Esa* (*Jesus*) by the evidences-she<sup>y</sup> [*he*] said: *qad* (*already and affirmatively*) I came (*to*) you<sup>b</sup> by the *hekma'tey*<sup>w55</sup> (*wisdom*)<sup>w56</sup> and to [*I*] manifest for you<sup>b</sup> some (*of*) which<sup>x</sup> you<sup>z</sup> differ in it;<sup>x</sup> so *ettaqo* (*let reverentially guard you<sup>z</sup> not to displease*) Allah and let-you<sup>z</sup> obey [*me*].<sup>57</sup>

وَلَمَّا جَاءَ عِيسَىٰ بِالْبَيِّنَاتِ قَالَ قَدْ  
جِئْتُكُمْ بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ  
بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ فَاتَّقُوا اللَّهَ  
وَاطِيعُونَ ﴿١٣﴾

64. Verily Allah, He (*is*) my Lord and your<sup>n</sup> Lord; so let-you<sup>z</sup> worship Him; this (*is*) *Sseratton* (*road/way*) straight.

إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا  
صِرَاطٌ مُّسْتَقِيمٌ ﴿١٤﴾

65. So differed the parties of among them; so *waylon* (*lengthy: stay in a valley in Hell/bane/woe*) for whom<sup>r</sup> *dhalamo*<sup>58</sup> (*they<sup>z</sup> wronged*) of a painful torment day.

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ  
لِّلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمٍ  
أَلِيمٍ ﴿١٥﴾

66. Do they<sup>z</sup> wait except The Hour<sup>w</sup> that [*it*<sup>w</sup>] *ta'ateyabom*<sup>w</sup> (*approaches/comes-to them*)<sup>w</sup> suddenly<sup>w</sup> while they not perceive.

هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ  
تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٦﴾

67. The *akbella*<sup>59</sup> (*ultimate-faithful-friends*) then-day some (*of*) them for some (*are*) foe,<sup>60</sup> except the *muttaqeena*<sup>x</sup> (*they who reverentially guard against Allah's displeasure*).

الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ  
عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴿١٧﴾

<sup>52</sup> Qur'aan commentators differ as to the pronoun “هـ” in “إنه.” Some say it refers to *Isa* (*Jesus*) and his return to Earth expressing definitive knowledge regarding the nigh of the Hour. And others say it refers to the Qur'aan as containing knowledge with respect to the Hour and the end of Time. In fact some read the word “لعلم” as “لعلم” meaning a “sign,” or a “mark” of the nearness of The Hour of Resurrection. See القرطبي.

<sup>53</sup> The letter “ن” in “فاتبعون,” by Arabic (*linguistic*) Rule, is called “نون الوقاية او العماد، حيث لا يُستغنى عنها” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “فاتبعون” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي.

<sup>54</sup> The word “عدو”، in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see الهادي واللسان.

<sup>55</sup> The English word “wisdom,” inextricably linked to human deficient knowledge and incomplete experience, is highly inadequate term to describe its supposed Arabic equivalent “hekma.” See footnote # 192 of earlier, or the *Lexicon* attached to this Translation, for an exposition of the word “hekma.”

<sup>56</sup> Ibid.

<sup>57</sup> See footnote 53 above only here regarding اطيعون.

<sup>58</sup> The word “ظلم”= “ظالم” and “ظلم”= “ظالم.”

<sup>59</sup> The word “أخلاء” is “ultimate-faithful-friends,” i.e. friends without any “خلل”= defect. English as well as Arabic-English dictionaries almost all do not have an entry for “خلة.” They come closest to it in the opinion of the authors of such a few dictionaries by saying “intimate-friendship” or friendship without defect. Clearly intimate, although gives the sense of “closeness and sincerity” it also carries with it the unacceptable open expression of “sexual relation,” hence making such entry as useless and invalid in terms of “خلة” as stated in The Qur'aan. That is why I chose to express “خلة” as “ultimate-faithful-friendship” and “akbella” as “ultimate faithful friends.”

<sup>60</sup> See footnote 54 above regarding “عدو.”

68. O, [My]<sup>61</sup> *eba'de* (*worshippers/ submitters/ slaves*): neither fear (is) on you<sup>b</sup> today and nor you<sup>f</sup> sadden. يَعْبَادُ لَا حَوْفٌ عَلَيْكُمْ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٦٨﴾
69. Who<sup>r</sup> believed they<sup>z</sup> by Our *Aya'te*<sup>w</sup> (*messages/ signs- /proofs*) and they<sup>z</sup> [were] Muslims. الَّذِينَ ءَامَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ﴿٦٩﴾
70. Let enter you<sup>z</sup> the Paradise<sup>w</sup> you<sup>f</sup> and your<sup>n</sup> spouses (*wives*)<sup>62</sup> *tobbaroona*<sup>63</sup> (*you<sup>r</sup> are to be extended hospitality and delight/ high honors/ and the most pleasing sounds-all with apparent indications*). أَدْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ ﴿٧٠﴾
71. (*To be*) circumambulated on them by platters of gold and goblets;<sup>x</sup> and in it<sup>w</sup> what wish it<sup>x</sup> the selves<sup>w</sup> and delectate<sup>w</sup> the eyes;<sup>w</sup> and you<sup>f</sup> (*are*) in it<sup>w</sup> immortals.<sup>x</sup> يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا شَتَّاهِيَ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ ﴿٧١﴾
72. And *telka*<sup>w</sup> (*she-that-afar-it<sup>w</sup>/ it<sup>w</sup>*) (*is*) the Paradise<sup>w</sup> which<sup>u64</sup> you<sup>z</sup> (*had been*) bequeathed it<sup>w</sup> by what you<sup>c</sup> were working. وَذَلِكَ الْجَنَّةُ الَّتِي أَوْفَدْتُمُوهَا بَمَا كُنْتُمْ تَعْمَلُونَ ﴿٧٢﴾
73. For you<sup>b</sup> in it<sup>w</sup> a multitudinous<sup>w</sup> fruit<sup>w65</sup> from it<sup>w</sup> you<sup>z</sup> eat. لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ ﴿٧٣﴾
74. Verily the criminals (*are*) in Hell's<sup>w</sup> torment immortals they.<sup>z</sup> إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ ﴿٧٤﴾
75. Not (*to be*) abated a'n (*off*) them and they (*are*) in it<sup>x</sup> *mublesoonax* (*ones that are nonplused*). لَا يَنْفَرُ عَنْهُمْ وَهُمْ فِيهِ مُبْسَوْنَ ﴿٧٥﴾
76. And not We wronged<sup>66</sup> them; [and,] but they were the *dha'lemeena*<sup>67</sup> (*injustice-doers*). وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ ﴿٧٦﴾
77. And they<sup>z</sup> called: O, *Maliko*<sup>68</sup> (*Custodian Angel of Hell*) let judge/ finish<sup>69</sup> on/over us your<sup>t</sup> Lord; said [be]: verily you<sup>b</sup> (*are*) *ma'kethona* (*stayers/ remainders*). وَكَادُوا يَكْفُرُونَ لِقَيْضِ عِلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَرْكُوثُونَ ﴿٧٧﴾
78. *Laqad* (*verily, already and affirmatively*) We came (*to*) you<sup>b</sup> by the right;<sup>x</sup> [and,] but most (*of*) you<sup>b</sup> for the right<sup>x</sup> (*are*) dislikers.<sup>x</sup> لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَادِحُونَ ﴿٧٨﴾

61 The speaker's pronoun "ي" in "عباد," by Arabic (linguistic) Rule, is omitted, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (rhyme). See *أعراب القرآن، لمحمود صافي*

62 The word "زوج" in "أزواجكم" is the singular of "أزواج" = husband or wives. Hence, "زوج" = he is "زوج" = husband, and she is "زوجة" and "زوجة" = wife. See *اللسان*. The addressees here are the men.

63 The word "تحبرون" has no English equivalent as it involves delight with bounteous provisions, high honor, and the most pleasing sounds. See *تفسير الطبري والياج*.

64 The word "Paradise" is a feminine gender in Arabic, so its reference pronoun must be feminized, hence<sup>w</sup>.

65 The word "فاكهة" = "fruit" in Arabic is feminine-gender. Hence it and its qualifier adjective are feminized by<sup>w</sup>.

66 See the *Lexicon* attached to this Translation for "ظالم" = "ظالم" = "injustice-doer" and "ظلم" = "wronger."

67 The "ظالمين" = "the injustice-doers," as "الظلم" = "injustice." See the *Lexicon* attached to this Translation.

68 The Custodian Angel of the Hellfire. See commentary of *القرطبي*.

69 That is: let your Lord deprive us of life, better than the torment being inflicted upon them.



79. Or they<sup>z</sup> determined/sanctioned a matter; so verily We (are) determiners/sanctioners.

أَمْ أَمْرًا فَاِنَّا مُبْرِمُونَ ﴿٧٩﴾

80. Or they<sup>z</sup> reckon/assume (*that*) surely We hear not their secret and their *najwa* (private-counsel);<sup>w</sup> *bala*<sup>70</sup> (*certainly not*); and Our messengers<sup>x</sup> *laday*<sup>71</sup> (*directly and possessively are by*) them they<sup>z</sup> write.

أَمْ يَحْسُبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾

81. Let-say [*you*<sup>s</sup>]: *en* (*if*) [*was*] for *Ar-Rahma'ne* a son, then verily I am the worshippers' first.

قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ ﴿٨١﴾

82. *Subhana*<sup>72</sup> (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) Lord (*of*) the Heavens<sup>w</sup> and the Earth;<sup>w</sup> the *Arshe's*<sup>x73</sup> (*Throne of Kingship*) Lord *a'n* (*off*) what describe they.<sup>z</sup>

سُبْحَنَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٨٢﴾

83. So leave them wade and play, until *youlaqo* (*they<sup>z</sup> encounter/meet*) their day which<sup>x</sup> they<sup>z</sup> (*are*) (*being*) promised.

فَذَرَهُمْ يَبْخُوضُوا وَيَلْعَبُوا حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ ﴿٨٣﴾

84. And He Who (*is*) in the Heaven<sup>w</sup> an *Elahon* (*a Deity*) and in the Earth<sup>w</sup> an *Elahon*; and He (*is*) The *Hakeemo*<sup>74</sup> (*infinite bekamah*<sup>75</sup> *Possessor*), The Omniscient.

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌُ وَفِي الْأَرْضِ إِلَهٌُ وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴿٨٤﴾

85. *Tabaraka*<sup>76</sup> ([*He*] *mutually aggrandized and blessed massive good and worth*) Who for Him (*is*) the Heavens<sup>w</sup> and the Earth's<sup>w</sup> proprietorship and what (*is*) between them both; and *endaho* (*by His munificence/by His Rule*) The Hour's<sup>w</sup> knowledge;<sup>x</sup> and to Him (*are to be*) returned you.<sup>z</sup>

وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٥﴾

86. And not possess who<sup>r</sup> they<sup>z</sup> invoke of lesser than-/without Him the intercession<sup>w</sup> except whomever [*be*] witnessed by the right while they know.

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِن دُونِهِ الشَّفَعَةَ إِلَّا مَن شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٨٦﴾

<sup>70</sup> The word "*bala*"= "*certainly-not*" is absolutely *not* synonymous to "*yes*"= "*نعم*," see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration.

<sup>71</sup> The word "*لدى*" in "*لديهم*" from "*لدى*" is *closer* than "*عند*" as you can say: "*عندي مال و المال ليس بقبضتك الآن*," thus, "*لدى*" which *closer spatially and more specific*. So, "*directly and possessively are by*" (*them*) seems to indicate such closeness. See *اللسان*.

<sup>72</sup> The word "*subhana*"= "*سبحان*" has *no* English equivalent. Wherever this word, or its grammatical *inflections* (such as "*سبحانك*" or "*سبحانه*") occur all are *associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do*, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*. So, we can render "*subhana*"= "*سبحان*" concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*.

<sup>73</sup> See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word.

<sup>74</sup> See the *Lexicon* attached to this *Translation* for an exposition on the words "*الحكيم*" and "*حكيم*."

<sup>75</sup> See the *Lexicon* attached to this *Translation* for "*bekema*."

<sup>76</sup> See the *Lexicon* attached to this *Translation* for this important word "*تبارك*." In summary: [*He*] firmly bestows as [*He*] accepts multitudinous goodness and worthiness.

تبارك على وزن تفاعل= نحن بصدد تكاثر لابد من التمييز بين تكاثر وتكثر وكثر وأكثر واستكثر

87. And *la'en* (indeed if) you<sup>h</sup> asked them: Who<sup>a</sup> created them; surely assuredly<sup>77</sup> say they:<sup>z</sup> Allah; then where-from<sup>78</sup> *yo'afakoona*<sup>79</sup> (they:<sup>z</sup> are off-right dissuaded/are dissuaded speciously).

88. And his say:<sup>x80</sup> O, my Lord; verily those (are) people believing not.

89. So let-pardon [you<sup>s</sup>] a'n (regarding) them and let-say [you<sup>s</sup>]: peace; so will know they.<sup>z</sup>



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. Ha'meem.<sup>1</sup>

2. By<sup>2</sup> The Book<sup>x</sup> the manifester.<sup>x</sup>

3. Verily We descended it<sup>x</sup> in a night-she<sup>y</sup> blessed-she;<sup>y3</sup> verily We were warners.

4. In it<sup>w</sup> (to be/being) sundered every matter<sup>x</sup> *hakeemen*<sup>x4</sup> (infinite *hekma*<sup>5</sup> possessor).

5. A command<sup>x</sup> from *endana* (by munificence of/ by Rule of Us); verily We were senders.

6. A mercy<sup>w</sup> from your<sup>t</sup> Lord; verily He (is) The Sameo<sup>6</sup> (The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer) The Omniscient.

7. The Heavens<sup>w</sup> and the Earth's<sup>w</sup> Lord and what (are) between them both, *en* (if) you<sup>c</sup> were *moqeneena* (certitude possessors).

<sup>77</sup> The "l" in "الْيَقُولِينَ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed here by "assuredly".

<sup>78</sup> The word "أَنَّى" is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

<sup>79</sup> The word "يُؤْفَكُونَ" means they are dissuaded to divert to an improper path away from the right, they get persuaded by specious concoction.

<sup>80</sup> The word "قِيلَ" is made up of "قيل" and the pronoun "هـ" belongs to the Messenger. +

<sup>1</sup> See the *Lexicon* attached to this Translation for a commentary on this.

<sup>2</sup> In Arabic the letter "و" is a letter used to swear in the name of Allah. In English the equivalent for swearing is "by." Therefore, since this *Ayah* begins by making an oath by the name of "الكتاب," so we start with the word "by" and not "و" as "و" will not suffice the meaning in this case.

<sup>3</sup> In Arabic the word "ليلة" is a feminine gender per se. So, any adjective modifying it is feminized by \*\*.

<sup>4</sup> See the *Lexicon* attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

<sup>5</sup> See the *Lexicon* attached to this Translation for "bekma."

<sup>6</sup> See the *Lexicon* attached to this Translation for this multi-meaning word "Same'o" = "المُسمع."

8. No an *elaha* (a deity) except Him; [He] quickens and [He] deadens,<sup>7</sup> your<sup>n</sup> Lord and Lord (of) your<sup>n</sup> fathers-the-firsts.<sup>7</sup> لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿٨﴾
9. Rather they (are) in a doubt playing. بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ ﴿٩﴾
10. So let-[you<sup>s</sup>] watch<sup>8</sup>/observe a day (when) ta'tey<sup>w</sup> ([it<sup>w</sup>] haps/comes)<sup>w</sup> the Heaven<sup>w</sup> by a smoke<sup>x</sup> manifest<sup>x</sup>. فَأَرْتَبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُحَانٍ مُبِينٍ ﴿١٠﴾
11. [It<sup>x</sup>] overlays the mankind; this<sup>x</sup> (is) a torment, painful. يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ ﴿١١﴾
12. (O), our Lord: let-doff<sup>9</sup> a'n (off) us [You<sup>s</sup>] the torment; verily we (are) believers. رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿١٢﴾
13. Wherefrom<sup>10</sup> for them the reminiscence<sup>w</sup>-/remembrance<sup>w11</sup> and qad (already and affirmatively) came<sup>x</sup> (to) them a messenger<sup>x</sup> manifest<sup>x</sup>. أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ ﴿١٣﴾
14. Afterwards they<sup>z</sup> diverted a'n (off) him and they<sup>z</sup> said: moallamon (he that was taught) a maniac.<sup>12</sup> ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَجْنُونٌ ﴿١٤﴾
15. Verily We (are) doffing<sup>13</sup> the torment a little; verily you<sup>b</sup> (are) returnees.<sup>x</sup> إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ ﴿١٥﴾
16. Day [We] seize the seizing<sup>w</sup> the kubra<sup>w14</sup> (biggest<sup>w</sup>); verily We (are) revengers.<sup>x</sup> يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنْقِمُونَ ﴿١٦﴾
17. And laqad (verily, already and affirmatively) We essayed before them Pharaoh's people and came (to) them a messenger<sup>x</sup> kareemon<sup>x15</sup> (bounty-giver and ennobler). ﴿١٧﴾ وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ ﴿١٧﴾
18. That addo<sup>16</sup> (let-you<sup>z</sup> personally deliver/perform your<sup>n</sup> full obligations) to me Allah's eba'da (worshippers-/submitters/slaves);<sup>x</sup> verily I, for you<sup>b</sup> a messenger<sup>x</sup> trustworthy.<sup>x</sup> أَن أَدُّوا إِلَيَّ عِبَادَ اللَّهِ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٨﴾

<sup>7</sup> The word “أَمَات” in “يُمِيتُ” is the transitive verb to deprive of life. See Merriam Webster's Unabridged Dictionary.

<sup>8</sup> The word “ارْتَبْ” = “observe,” means “wait for.”

<sup>9</sup> The phrase “اكْشِفْ عَنَّا” is an Arabic tongue expression meaning let-doff/ remove off us.

<sup>10</sup> The word “أَنَّى” is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

<sup>11</sup> The word “ذِكْرَى” is “reminiscence/remembrance” based on this great Ayah, “And if the Satan (causes) you<sup>g</sup> to assuredly forget then sit not, after [the] reminiscence/remembrance” (Surah 6: 68).

<sup>12</sup> The word “مَجْنُون” is a noun corresponding to “maniac” rather than “insane” which is an adjective.

<sup>13</sup> See footnote 9 above regarding “uncover.”

<sup>14</sup> The word “الْبَطْشَةُ” is a feminine gender in Arabic. Hence any modifying adjective to it must be likewise. Also, the word “الكبرى” is the feminine of “الأكبر” = “the biggest,” See الهادي.

<sup>15</sup> The word “kareem” = “كريم” is a subjective, singular, masculine noun. It has no exact English equivalent, as explained at length in the Introduction to this Translation. Summarily: bounty-giver ennobler and of many uses/effects.

<sup>16</sup> With respect to the word “addo,” it is to be noted that it is from “أداء,” meaning: personally performing (the obligation), e.g.: a payer must pay the payment to the payee in person or in certain circumstances the payee's legal representative. This is in contrast to “waffā” = “وفى” paid the full obligations in any way.



19. And that not heighten you<sup>z</sup> on Allah; verily I am *aa'teykum* (coming to you<sup>c</sup>) by an authority<sup>x</sup> manifeste<sup>r</sup>.<sup>x</sup> وَأَن لَّا تَعْلُوا عَلَى اللَّهِ إِنِّي آتِيكُم بِسُلْطَنِ مُّبِينٍ ١٩
20. And verily I refuted by my Lord and your<sup>n</sup> Lord that you<sup>z</sup> stone [me].<sup>17</sup> وَلِإِي عُدْتُ رَبِّي وَرَبَّكَ أَن تَرْجُمُونِ ٢٠
21. And *en* (if) not you<sup>z</sup> believed for me, so *ea'tazelo'ne* (let-you<sup>z</sup> detach/ isolate from [me]).<sup>18</sup> وَأَن لَّمْ تُوْمِنُوا لِي فَأَعْتَزَلُونِ ٢١
22. So [he] invoked his Lord: verily these (are) people<sup>x</sup> criminals.<sup>x</sup> فَدَعَا رَبَّهُ أَنَّ هَؤُلَاءِ قَوْمٌ مُّجْرِمُونَ ٢٢
23. So *as'rey*<sup>19</sup> (let-[you]<sup>s</sup>: nocturnally-tread/ tread) by My *eba'de*<sup>x</sup> (worshippers/ submitters/ slaves) nightly; verily you<sup>b</sup> *mutta-ba'ona* (are to be closely-followed). فَأَسْرِ بِعِبَادِي لَيْلًا إِنَّكُم مُّتَّبِعُونَ ٢٣
24. And let-[you]<sup>s</sup> the sea *rahwan*<sup>20</sup> (quiet/furrow/ depressed and its both sides raised); verily they (are) soldiers *mughra-ghoona*<sup>x21</sup> (they who are to be drowned). وَأَتْرُكُ الْبَحَرَ رَهْوًا إِنَّهُمْ جُنْدٌ مُّعْرَفُونَ ٢٤
25. How-many<sup>22</sup> they<sup>z</sup> left of gardens<sup>w</sup> and wells .<sup>w</sup> كَمْ تَرَكُوا مِن جَنَّاتٍ وَعُيُونٍ ٢٥
26. And *zoro'en*<sup>23</sup> (green standing crops, just before harvesting, or the vegetations after sprouting) and a *maqa'men* (status<sup>x</sup>- / station<sup>x</sup>) *kareemen*<sup>x24</sup> (bounty-giver and ennobler). وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ٢٦
27. And a boon<sup>w25</sup> they<sup>z</sup> were in it<sup>w</sup> *fa'keybeena*<sup>26</sup> (amusers- / fruit givers/ fruit possessors). وَنَعْمَةً كَانُوا فِيهَا فَتَكْهِينِ ٢٧
28. Like *tha'leka* (afar-that-it/ that)<sup>x</sup> and We bequeathed it<sup>w</sup> a people others. كَذَٰلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ٢٨
29. So not wept<sup>w</sup> over them the Heaven<sup>w</sup> and the Earth;<sup>w</sup> and not they<sup>z</sup> were *mundhareena*<sup>27</sup> (they who were reprieved). فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ ٢٩

<sup>17</sup> The word “ترجمون” the derivative from “رجم,” which has many meanings: (1) stoned, i.e. struck with a stone, (2) cursed, (3) used abusive language of any kind, (4) left (someone) alone, i.e. left off, (5) banished, (6) surmised, (7) killed. Also, the letter “ن” in “ترجمون,” by Arabic (linguistic) Rule, is called “نون الوقاية او العماد,” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “ترجمون” is omitted, for “التخفيف,” = “alleviation, lightening” or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي

<sup>18</sup> That is you leave me alone and not punish me or annoy me. Also, the speaker's pronoun “ي” in “فَاعْتَزَلُونِ,” by Arabic (linguistic) Rule, is omitted, for “التخفيف,” = “alleviation, lightening” or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي

<sup>19</sup> The word “سرى” is literally: nocturnal-ambulating/ treading. See اللسان. But this *nightly* is for more emphasis.

<sup>20</sup> The word “رهوا” has several meanings, among them, applicable in this context, and Allah knows best, is: “quiet/furrow/ depressed-and-its-sides-raised,” or “quiet-and opened.” Clearly there is no English equivalent for the word “رهوا.” See الراهو من الأرض ما اطمأن من الأرض وارتفعت جوانبه. اللتاج، الهادي

<sup>21</sup> The word “mughragoon” is muscular, objective, plural noun meaning: the ones who are to be drowned.”

<sup>22</sup> The word “كم” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long.”

<sup>23</sup> See the *Lexicon* attached to this Translation for this rather important word.

<sup>24</sup> See footnote 15 above regarding “kareem” = “كريم.”

<sup>25</sup> See the *Lexicon* attached to this Translation for “ne'amah” (“boon”).

<sup>26</sup> The word “fa'keyboon” is masculine, plural noun, with two distinct meanings: (1) amusers, (2) fruit giver or fruit possessor.

<sup>27</sup> The word “mundhareen” is muscular, objective, plural noun meaning: ones who were reprieved.

30. And *laqad* (verily, already and affirmatively) *najjayna* (We iteratively delivered) Israel's sons from the torment<sup>x</sup> the humiliative.<sup>x</sup> وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَءِيلَ مِنَ الْعَذَابِ الْمُهِينِ ﴿٣٠﴾
31. From Pharaoh; verily he [was] high of the exceders.<sup>x28</sup> مِنَ فِرْعَوْنَ إِنَّهُ كَانَ عَلِيًّا مِنَ الْمُسْرِفِينَ ﴿٣١﴾
32. And *laqad* (verily, already and affirmatively) We chose them on a knowledge over the worlds.<sup>x</sup> وَلَقَدْ اخْتَرْنَاهُمْ عَلَى عِلْمٍ عَلَى الْعَالَمِينَ ﴿٣٢﴾
33. And *aa'taynahom* (We accorded them) of the *Aya'te*<sup>w</sup> (miracles/signs/proofs) what (is) in it<sup>x</sup> an essay<sup>x</sup> manifest<sup>x</sup>. وَأَعَايَنَهُمْ مِّنَ الْآيَاتِ مَا فِيهِ بَلَكُوا مُبِيرِينَ ﴿٣٣﴾
34. Verily these surely say. إِنَّ هَؤُلَاءِ لَيَقُولُونَ ﴿٣٤﴾
35. *En* (not) it<sup>w</sup> except our dying-she<sup>y</sup> the first<sup>w</sup> and not we surely (are) *munshareena*<sup>29</sup> (they that are to be resurrected). إِنَّ هِيَ إِلَّا مَوْتُنَا الْأُولَى وَمَا نَحْنُ بِمُنشَرِينَ ﴿٣٥﴾
36. So *ea'to*<sup>x</sup> (let-you<sup>z</sup> bring/cause to come)<sup>x</sup> by our fathers, *en* (if) you<sup>c</sup> were *ssa'dequeena* (always truth enforcers). فَأَنؤُا بِعَابَائِنَا إِن كُنتُمْ صَادِقِينَ ﴿٣٦﴾
37. Are they *kbayron* (choicer/superior/worthier) or *Tobba'a's* people; and who<sup>r</sup> of before them; We perished them; verily they were criminals.<sup>x</sup> أَهْم خَيْرٌ أَمْ قَوْمٌ تُبِيعَ وَالَّذِينَ مِن قَبْلِهِمْ أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٣٧﴾
38. And not We created the Heavens<sup>w</sup> and the Earth<sup>w</sup> and what (are) between them-both playfully. وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَْعِبٍ ﴿٣٨﴾
39. Not We created them both except by the right;<sup>x</sup> [and,] but most (of) them not know. مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٩﴾
40. Verily the Sunderance<sup>x30</sup> (Judgment) Day (is) their appointment wholes. إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ أَجْمَعِينَ ﴿٤٠﴾
41. Day not suffices/enriches<sup>31</sup> a guardian *a'n* (regarding) guardian a thing; and not they (are to be) succored. يَوْمَ لَا يُغْنِي مَوْلًى عَنْ مَوْلًى شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤١﴾
42. Except whom<sup>p</sup> Allah *ra'hema*<sup>32</sup> (mercy-gave); verily He (is) The Mighty *Ar-Raheemo* (The iterative mercy Giver). إِلَّا مَن رَّحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤٢﴾

<sup>28</sup> The word “المُسْرِفِينَ” is not exclusively in the *wherewithals*, as *may first appear*, but *rashness in word, or action*.

<sup>29</sup> The word “munshareen” is *muscular, objective, plural noun* meaning: *ones who are to be resurrected*.

<sup>30</sup> That is Day of *sound-determination* which *sunders* (separates) *right* from *wrong*, it is *absolutely conclusive*.

<sup>31</sup> The word “يُغْنِي” has double meanings: (1) *suffices*, (2) *enriches*.

<sup>32</sup> The word “رحمة” = “mercy” in Arabic “رحمة” is *unlike* its English equivalent, in that “رحمة” can be *conjugated* into *verbs* of the past, present, future, active, passive, etc. As in this case, it is constructed in the past-tense for the masculine singular. There is no way to exactly render this in English *per se*. So the closest is to possibly say: “except whomever mercy-gave Allah,” thus introducing the idea of “mercy-given” which the Arabic text does not really say *per se*. The Arabic says, as if to say: *except whomever mercied Allah*” which cannot be said in correct English, as there is *no* such word as “mercied.”

43. Verily tree<sup>w</sup> (of) the *zaggoomen*<sup>33</sup> (most distasteful and evil fruit in Hell). إِنَّ شَجَرَتَ الرَّقُومِ ﴿٤٣﴾
44. (It<sup>w</sup> is) *ta'aamo*<sup>x</sup> (wheat/edible/food-grains)<sup>x</sup> (of) the *athee'me* (repetitive/iterative sinner). طَعَامُ الْآثِمِ ﴿٤٤﴾
45. (It<sup>x</sup> is) as the *muh'le*<sup>x</sup> (molten brass) boiling<sup>x</sup> in the bellies.<sup>x</sup> كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ﴿٤٥﴾
46. Like boiling (of) the *hameemen*<sup>34</sup> (maximally heated water). كَغَلِي الْحَمِيمِ ﴿٤٦﴾
47. Let-you<sup>z</sup> take him then let-drag him you<sup>z</sup> to the *Jabeeme's*<sup>35</sup> (intensely-blazing Fire<sup>w</sup>) midst. خُذُوهُ فَاعْتِلُوهُ إِلَى سَوَاءِ الْجَحِيمِ ﴿٤٧﴾
48. Afterwards *ssobbo* (let-descend/pour you<sup>z</sup>) atop his head of the *hameemen*<sup>36</sup> (maximally: heated/cooled water) torment. ثُمَّ صَبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ﴿٤٨﴾
49. Let-taste [you<sup>s</sup>]; verily you<sup>s</sup> you<sup>s</sup> (are) the mighty, the *kareemo*<sup>37</sup> (bounty-giver/ennobler/enabler of usable trait). ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمِ ﴿٤٩﴾
50. Verily this (is) what you<sup>c</sup> were by it<sup>x</sup> dubitating. إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ﴿٥٠﴾
51. Verily the *mutaqeena* (they who reverentially guard against Allah's displeasure) (are) in a *maqa'men* (status<sup>x</sup>/station<sup>x</sup>) *ameenen* (iteratively-secure<sup>x</sup>). إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ﴿٥١﴾
52. In paradises<sup>w</sup>/gardens<sup>w</sup> and wells.<sup>w</sup> فِي جَنَّاتٍ وَعُيُونٍ ﴿٥٢﴾
53. They<sup>z</sup> dress of *sundosen* (fine-silk) and *istabraqen* (rich-brocade) mutually fronting (*tête-à-tête*). يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ ﴿٥٣﴾
54. Like *tha'leka* (afar-that-it/that)<sup>x</sup> and We wedded-/paired them by *hooren-een*<sup>w</sup> (females of fair skin, large eyes whose white is very white and the black is very black).<sup>w</sup> كَذَلِكَ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ ﴿٥٤﴾
55. They<sup>z</sup> call/summon in it<sup>w</sup> by every fruit<sup>w38</sup> *ameneena* (self-safety-securers<sup>x</sup>). يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ ﴿٥٥﴾
56. Not taste they<sup>z</sup> in it<sup>w</sup> the death except the dying-she<sup>y</sup> the first;<sup>w</sup> and [He] precluded them the *Jabeeme's*<sup>39</sup> (intensely-blazing Fire<sup>w</sup>)'s torment. لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَّهَهُمْ عَذَابَ الْجَحِيمِ ﴿٥٦﴾

<sup>33</sup> A tree in the midst of Hell.

<sup>34</sup> The word "*hameem*"= "*حَمِيمٌ*" has no English equivalent *per se*. So, we transliterate and parenthetically explain. The word "*hameem*"= "*حَمِيمٌ*" has at least four different meanings, one of which is a paradoxical meaning of maximally heated water or cooled water or could be just warm water. In this paradoxical sense most of the time it is the maximally heated water and third: possessors of mutual affections towards another; and fourth: relative or a friend. See اللسان.

<sup>35</sup> The word "*الجحيم*" is proper noun, but it means intensely blazing fire. See الراغب.

<sup>36</sup> See footnote 34 above regarding *حَمِيمٌ*.

<sup>37</sup> See footnote 15 for the word: "*kareem*"= "*كَرِيمٌ*".

<sup>38</sup> The word "*فاكهة*"= "*fruit*" in Arabic is feminine-gender. Hence it is feminized by.<sup>w</sup>

<sup>39</sup> See footnote 35 above regarding *Jabeem*.



57. A munificence<sup>x</sup> from your<sup>t</sup> Lord; *tha'leka* (*afar-that-it/that*)<sup>x</sup> it<sup>x</sup> (*is*) the win<sup>x</sup> the great.<sup>x</sup> فَضْلًا مِّن رَّبِّكَ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٥٧﴾
58. So verily only, We facilitated it<sup>x</sup> by your<sup>t</sup> tongue, *la'alla* (*craving currently unavailable deed that/perhaps*) they bethink they.<sup>z</sup> فَإِنَّمَا يَسْتَرْئِيهِ لِسَانُكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥٨﴾
59. So let-watch/observe [*you*<sup>s</sup>] verily they (*are*) *murta-geboona*<sup>40</sup> (*observers/watchers*).<sup>x</sup> فَأَرْتَقِبْ إِنَّهُمْ مُّرْتَقِبُونَ ﴿٥٩﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Hameem*.<sup>1</sup> حَمَّ ﴿١﴾
2. Descending<sup>2</sup> (*of*) the book (*is*) from Allah, The Mighty The *Hakeeme*<sup>3</sup> (*infinite bekma*<sup>4</sup> Possessor). تَنزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿٢﴾
3. Verily in the Heavens<sup>w</sup> and the Earth<sup>w</sup> (*are*) surely *Aya'ten*<sup>w</sup> (*miracles/signs/proofs*) for the believers. إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّمُؤْمِنِينَ ﴿٣﴾
4. And in your<sup>n</sup> creation and what [*He*] disperses of a *dabba'ten*<sup>w5</sup> (*she-moving-creature*) (*are*) *Aya'ten*<sup>w</sup> (*miracles/signs/proofs*) for a people *youqenoona* (*they who believe with certitude*). وَفِي خَلْقِهِمْ وَمَا يَدَّبُّ مِنْ دَابَّةٍ ءَايَاتٌ لِّقَوْمٍ يُوقِنُونَ ﴿٤﴾
5. And the night's and the *naba're's* (*between sunrise and sunset*) variation and what Allah descended from the Heaven<sup>w</sup> of *rez'qen*<sup>x</sup> (*rain*<sup>x</sup>) so [*He*] quickened by it<sup>x</sup> the land<sup>w</sup> after its<sup>w</sup> death, and variegating the wind<sup>w</sup> (*all are*) *Aya'ton*<sup>w</sup> (*miracles/signs/proofs*) for a people cerebrating. وَأَخْلَفَ أَلِيلَ وَالنَّهَارِ وَمَا أَنزَلَ اللَّهُ مِنْ السَّمَاءِ مِنْ رِّزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيْحِ ءَايَاتٌ لِّقَوْمٍ يَعْقِلُونَ ﴿٥﴾
6. *Telka*<sup>w</sup> (*she-that-afar-it/those*)<sup>w</sup> (*are*) Allah's *Aya'to*<sup>w</sup> (*Qur'aanic statements*) [*We*] recite it<sup>w</sup> on you<sup>g</sup> by the right; so by which discourse after Allah and His *Aya'te*<sup>w</sup> (= *Aya'to*) they<sup>z</sup> believe. تِلْكَ ءَايَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ فَيَأْتِي حَدِيثٌ بَعْدَ اللَّهِ وَءَايَاتُهُ يُؤْمِنُونَ ﴿٦﴾

<sup>40</sup> The word “ارتقب” = “observe,” means “wait for.” +

<sup>1</sup> See the *Lexicon* attached to this *Translation* for a commentary on this.

<sup>2</sup> The word “تنزيل” has *several* meanings, among them: (1) *gradual revelation*, and (2) *descending*, (3) *array*. See التاج.

<sup>3</sup> See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم.”

<sup>4</sup> See the *Lexicon* attached to this *Translation* for “bekma.”

<sup>5</sup> For lack of a better term I chose a “*she-moving-creature*” for “دابة,” as a simple “*she-creature*” (alone) will not do, because a “rock” is a “*she-creature*” but it does not have *apparent motility*.

7. Waylon (lengthy: stay in a valley in Hell/bane/woe) for every affaken<sup>x</sup> (slanderous-fabricator/specious concoctor)<sup>x</sup> atheemen (repetitive sinner).

وَيَلِّ لِكُلِّ أَفَّاكٍ أَثِيمٍ ﴿٧﴾

8. Hears [he] Allah's Aya'te<sup>w</sup> (Qur'aanic statements) (to-be/being) recited<sup>w</sup> on him afterwards [he] insists, mustakberan<sup>6</sup> (affirmably standing haughtily above submission), as if [he] heard it<sup>w</sup> not; so bashsherho<sup>7</sup> (let-tell you<sup>s</sup> pleasant tidings to him): by a painful torment.

يَسْمَعُ ءَايَاتِ اللَّهِ تُنَلَّى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ﴿٨﴾

9. And if knew [he] of Our Aya'te<sup>w</sup> (Qur'aanic statements) a thing ittakhatha<sup>8</sup> ([he] took and presumed) it<sup>w</sup> jestingly; those for them (is) a torment, humiliating.

وَإِذَا عَلِمَ مِنْ ءَايَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٩﴾

10. From beyond<sup>9</sup> them (is) Hell<sup>w</sup> and not suffices<sup>10</sup> a'n (off) them what they earned a thing; and not what ittakhatho<sup>11</sup> (they<sup>z</sup> took and presumed) of lesser than/without Allah aw'leyaa<sup>12</sup> (guardians/allies); and for them (is) a torment great.

مِّنْ وَرَآيِهِمْ جَهَنَّمُ وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠﴾

11. This (is) a divine-guidance; and who<sup>r</sup> unbelieved they<sup>z</sup> by their Lord's Aya'te<sup>w</sup> (messages/signs/proofs) for them (is) a torment of a rejzen<sup>13</sup> (successive: convulsive and perturbing torment) painful.

هَٰذَا هُدًى وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّنْ رَّجْزٍ أَلِيمٌ ﴿١١﴾

12. Allah Who subjugated [He] for you<sup>b</sup> the sea<sup>x</sup> to run<sup>w</sup> the folka<sup>w</sup> (ship/ships)<sup>w</sup> in it<sup>x</sup> by His command; and to tabtagho (you<sup>z</sup> earnestly-quest) from His munificence, and la'alla (craving currently unavailable deed that/perhaps) you<sup>b</sup> thank you.<sup>z</sup>

اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لَتَجْرِيَ أَلْفَاكُ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾

13. And [He] subjugated for you<sup>b</sup> what (are) in the Heavens<sup>w</sup> and what (are) in the Earth<sup>w</sup> together from Him; verily in tha'leka (afar-that-it/that)<sup>x</sup> surely (are) Aya'ten<sup>w</sup> (miracles/signs/proofs) for a people rethink.

وَسَخَّرَ لَكُم مَّا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١٣﴾

14. Let-say [you<sup>s</sup>] to whom<sup>r</sup> believed they<sup>z</sup>, to forgive they<sup>z</sup> for whom<sup>r</sup> not yarjona<sup>14</sup> (they<sup>z</sup> fear) Allah's

قُلْ لِلَّذِينَ ءَامَنُوا يَغْفِرُوا لِلَّذِينَ لَا

<sup>6</sup> The word "mustakberan" = "مستكبرا" does not have an exact English equivalent *per se*. It is *singular, masculine, subjective noun*, meaning: *affirmably self-exalter*. So, we transliterate and parenthetically explain.

<sup>7</sup> See the *Lexicon* attached to this Translation for bashshara/youbashsharo/mubasberon = بَشِّرْ \ يُبَشِّرُ \ مُبَشِّرٌ.

<sup>8</sup> The word "اتخذ" from "الِاتخاذ" which is "اِفتعال" for "الِاتخاذ", as stated in *لسان العرب*; therefore, "اتخذ" is *always taking and presuming something* about what was taken. Thus, it is *not* just the mere *taking*.

<sup>9</sup> The word "وراء" in "وراءهم" means:

(1) "القدم أو بعد الخلف للأمر العظيم الذي لا يقدر عليه، مثلاً: ويدرُونَ وراءهم الآخرة."

(2) "بعد الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة."

(3) ولد الولد. So, here (1) or (2) could apply.

<sup>10</sup> The word "يغني" has double meanings: (1) suffices, (2) enriches.

<sup>11</sup> See footnote 8 above regarding اتخذ.

<sup>12</sup> The word "اولياء" could also mean, among them: *protector, friend*.

<sup>13</sup> The word "رجز" has *several* meaning, successive: *convulsive and perturbing torment*. Also it includes Satan's whisper, sin, offense, and idol or worship of idols. See *اللسان*.

<sup>14</sup> The word "ترجون" from "رجا" meaning: *feared*. But such meaning for "رجا" is *always*, according to the =

days; to requite [He] a people for what they<sup>z</sup> were earning.

يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٤﴾

15. Whoever [he] worked righteously, so for himself;<sup>w</sup> and whoever [he] offended so (is) on it;<sup>w</sup> afterwards to your<sup>n</sup> Lord (are to be) returned you.<sup>z</sup>

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَهَا ثُمَّ إِلَىٰ رَبِّكَ تُرْجَعُونَ ﴿١٥﴾

16. And *laqad* (verily, already and affirmatively) *aa'tayna* (We accorded) Israel's sons the book<sup>x</sup> and the rule<sup>x</sup> and the Prophethood<sup>w</sup> and We provided them of the goodies<sup>w15</sup> and We preferred/favored them over the worlds.<sup>16</sup>

وَلَقَدْ آتَيْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ وَالْحَكْمَ وَالنُّبُوَّةَ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ ﴿١٦﴾

17. And *aa'tayna* (We accorded) them evidences-she<sup>ym</sup> of the command;<sup>x</sup> so not differed they<sup>z</sup> except from after what came<sup>x</sup> (to) them the knowledge, *baghya* (envy/selfish: excessiveness/transgression) among them; verily your<sup>t</sup> Lord judges among them The *Qeyamatey's*<sup>w</sup> (Judgment's) Day in what they<sup>z</sup> were in it<sup>x</sup> differing.

وَأَتَيْنَاهُم بِبَيِّنَاتٍ مِنَ الْآمْرِ فَمَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًّا يَبْيَنُّهُمْ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٧﴾

18. Afterwards We made you<sup>g</sup> on a *sha'rey'aten*<sup>w</sup> (Islamic Way)<sup>w</sup> of the command; so *ettabe'a* (let-[you<sup>s</sup>] closely-follow) it<sup>w</sup> and let not *tattabe'a* ([you<sup>s</sup>] closely-follow) *ahwa* (tendentious likings) whom<sup>r</sup> not know they.<sup>z</sup>

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾

19. Verily they, never they<sup>z</sup> enrich/suffice<sup>17</sup> *a'n* (regarding) you<sup>g</sup> of Allah a thing; and verily the *dha'lemeena*<sup>18</sup> (injustice-doers) some (of) them (are) *aw'leyao*<sup>19</sup> (guardians-/allies) (of) some; and Allah (is) the *muttaqeena's* (reverential guarders against Allah's displeasure)'s Guardian.

إِنَّهُمْ لَنْ يُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿١٩﴾

20. This (is) persuader-evidences for the mankind and a *hudan* (divine-guidance) and a mercy<sup>w</sup> for a people *yougenoona* (they who believe with certitude).

هَذَا بَصِيرَةٌ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِقَوْمٍ يُوقِنُونَ ﴿٢٠﴾

21. Or reckoned who<sup>r</sup> *ejtarabo*<sup>20</sup> (they<sup>z</sup> committed/wounded the unharmed by one or more of their senses) the misdeeds<sup>w</sup> that [We] make them like whom<sup>r</sup> believed they<sup>z</sup> and worked they<sup>z</sup> the righteous-works<sup>w</sup> equal their

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ

= linguist and scholar Al-Farra, associated with the denial, like: “ما رجوتك أى ما خفتك” see اللسان.

<sup>15</sup> The word “طيبات” = “goodies” = “goodies,<sup>w</sup>” = a feminine gender means anything delectable and legitimate.

<sup>16</sup> Say Qur'aan commentators: over the worlds' people of their time.

<sup>17</sup> The word “يغني” in “يغنون” has double meanings: (1) enriches, (2) suffices. But “enrich” includes suffices and not vice versa. As “enrich” make rich or richer, make fuller, more meaningful, or more rewarding, whereas “suffice” meets the present needs of a specific task. Hence “enrich” is superior.

<sup>18</sup> The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice.” See the Lexicon attached to this Translation.

<sup>19</sup> The word “أولياء” could also mean, among them: protector, friend.

<sup>20</sup> The word “ejtarabo” = “اجترحوا,” literally means “wounded the unharmed” by one or more of their senses.



living and their death; fouled (*is*) what they<sup>z</sup> rule.

سَاءَ مَا يَحْكُمُونَ ﴿٢١﴾

22. And created Allah the Heavens<sup>w</sup> and the Earth<sup>w</sup> by the right; and (*to be*) requited every self<sup>w</sup> by what it<sup>w</sup> earned-she,<sup>y</sup> while they (*are*) not *yodh'lamoona*<sup>21</sup> (*to be wronged they*<sup>z</sup>).

وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلَتُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٢﴾

23. Have you<sup>h</sup> seen whom<sup>p</sup> *ittakbatba*<sup>22</sup> [*he*] took and presumed) his *elaha* (deity) his *hawa* (tendentious liking); and misled him Allah on a knowledge; and [*He*] sealed/consummated<sup>23</sup> over/on his hearing and his heart; and [*He*] made over his sight an overlay;<sup>w</sup> so who<sup>a</sup> *yabdey* (divinely-guides) him from after Allah; do then you<sup>z</sup> not reminisce.

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ وَخَتَمَ عَلَى سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَى بَصَرِهِ غِشْوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾

24. And they<sup>z</sup> said: not it<sup>w</sup> except our life<sup>w</sup> (*of*) the world;<sup>w</sup> we die and we live and not perishes us except the *Dah'ro*<sup>24</sup> (*Eternal-Time*); while not for them by *tha'leka* (*afar-that-it/that*)<sup>x</sup> of knowledge; *en* (*not*) they except presuming.

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٤﴾

25. And if (*to be/being*) recited on them Our *Ay'ato*<sup>w</sup> (*Qur'aanic statements*) evident-she<sup>ym</sup> not [was] their argument<sup>w</sup> except that said they:<sup>z</sup> *eato*<sup>x</sup> (*let-you<sup>z</sup> bring-/come*)<sup>x</sup> by our fathers, *en* (*if*) you<sup>c</sup> were *ssa'deqeena* (*always truth enforcers*).

وَإِذَا نُنَادِي عَلَيْهِمْ ءَايَاتُنَا يَنْبَغَتْ مَا كَانَ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا اتَّبَعْنَا آبَاءَنَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٥﴾

26. Let-say [*you*]<sup>s</sup>: Allah quickens you<sup>b</sup> afterwards [*He*] deadens<sup>25</sup> you<sup>b</sup> [*He*]; afterwards [*He*] gathers you<sup>b</sup> to The *Qeyamatey's*<sup>w</sup> (*Judgment's*) Day<sup>x</sup> no suspicion (*is*) in it;<sup>x</sup> [and,] but most (*of*) the mankind not know.

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٦﴾

27. And for Allah (*is*) the Heavens'<sup>w</sup> and the Earth's<sup>w</sup> proprietorship; and day *taqumo* (*ups-to-fulfill*)<sup>w26</sup> The Hour<sup>w</sup> then-day lose the falsifiers.

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ يُومِذُ يَحْشُرُ الْمُعْطِلُونَ ﴿٢٧﴾

28. And [*you*]<sup>s</sup> see every *Ummaten*<sup>w</sup> (people/nation)<sup>w</sup> kneeling;<sup>w</sup> every *Ummaten*<sup>w</sup> (*to be*) summoned to its<sup>w</sup> book; today, you<sup>z</sup> (*are to be*) requited (*according to*) what you<sup>c</sup> were working.

وَرَأَى كُلُّ أُمَّةٍ جَائِئَةً كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا الْيَوْمَ تُجْرَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿٢٨﴾

29. This (*is*) Our Book;<sup>x</sup> [*it*]<sup>x</sup> pronounces on you<sup>b</sup> by the right;<sup>x</sup> verily We were *nstan'sekho* (*replicating-/affirmably-copying*) what you<sup>c</sup> were working.

هَذَا كِتَابُنَا يُنطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنتُمْ تَعْمَلُونَ ﴿٢٩﴾

<sup>21</sup> The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

<sup>22</sup> See footnote 8 above regarding *اتَّخَذَ*.

<sup>23</sup> That is closed *hermetically* and *determined irrevocably*, or *consummated/concluded*.

<sup>24</sup> The word "الدَّهْر" = *Eternal-Time*, versus "العصر" = *Epochal-Time*.

<sup>25</sup> The word "أَمَاتَ" in "يُمِيتُكُمْ" is the *transitive* verb to deprive of life. See *Merriam Webster's Unabridged Dictionary*.

<sup>26</sup> There is a *distinction* between "تَقُومُ" = "up" = "get up or rise" (*in the intransitive sense*, and "stands" = "تَقِفُ". Also the expression "تَقُومُ السَّاعَةُ" is an *Arabic tongue* expression meaning: happens.

30. So as-to whom<sup>r</sup> believed they<sup>z</sup> and they<sup>z</sup> worked the righteous-works<sup>w</sup> so admits them their Lord in His mercy;<sup>w</sup> *tha'leka* (afar-that-it/that),<sup>x</sup> it<sup>x</sup> (is) the win the manifester.

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ذَلِكَ هُوَ  
الْفَوْزُ الْمُبِينُ ﴿٣٠﴾

31. And as-to whom<sup>r</sup> unbelieved they<sup>z</sup> have then not My *Aya'te*<sup>w</sup> (*Qur'aanic statements*) [were/being]<sup>w</sup> recited<sup>w</sup> on you;<sup>b</sup> then *istakbartom*<sup>27</sup> (you<sup>c</sup> affirmed your<sup>n</sup> prideful haughtiness) and you<sup>c</sup> were people criminals.

وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ ءَايَتِي  
تُنَلَّى عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنْتُمْ قَوْمًا  
مُجْرِمِينَ ﴿٣١﴾

32. And if (*had been*) said: verily Allah's promise (is) right and The Hour<sup>w</sup> no suspicion in it<sup>w</sup> said you:<sup>c</sup> not *nad'rey* (*we profoundly understand*)<sup>28</sup> what The Hour<sup>w</sup> (is); *en* (not) [*we*] presume except a presumption and not we (*are*) surely *mustaygeneena* (*assuredly possessors of certitude*).

وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا  
رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنَّ  
نَطْقُنَا إِلَّا طَنًّا وَمَا نَحْنُ بِمُتَّقِينَ ﴿٣٢﴾

33. And appeared for them *sayye'aa'te*<sup>w</sup> (*demeritorious-deeds*)<sup>w</sup> (*of*) what they<sup>z</sup> worked and *haqa* (*deservedly besieged*) by them what they<sup>z</sup> were by it<sup>x</sup> *yastab'zeena* (*they<sup>z</sup> affirmably jesting*).

وَبَدَأَ لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا  
كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٣﴾

34. And (*had been*) said: today [*We*] forget<sup>29</sup> (*cease paying attention to*) you<sup>b</sup> just-as you<sup>c</sup> forgot<sup>30</sup> your<sup>n</sup> day's *leqa'a* (*meeting with*), this; and your<sup>n</sup> abode-/lodging (is) The Fire<sup>w</sup> and not for you<sup>b</sup> of succorers.

وَقِيلَ الْيَوْمَ نَنْسَاكُمْ كَمَا نَسِيتُمْ لِقَاءَ  
يَوْمِكُمْ هَذَا وَمَأْوَنُكُمْ النَّارُ وَمَا لَكُمْ  
مِنْ نَصْرِينَ ﴿٣٤﴾

35. *Tha'lekum* (*collective-afar-that*)<sup>x</sup> because that *ittakbatom*<sup>31</sup> (*took and presumed you<sup>c</sup>*) Allah's *Aya'te*<sup>w</sup> (*Qur'aanic statements*) jestingly; and deceived you<sup>c</sup> the life<sup>w</sup> (*of*) the world;<sup>w</sup> so today not (*to be*) exited they<sup>z</sup> from it<sup>w</sup> and not they *youta'atabona* (*they<sup>z</sup> sought to apologize*).

ذَلِكَ بِأَنكُمْ أَخَذْتُمْ ءَايَتِ اللَّهِ هُزُوًا  
وَعَرَّيْتُمْ الْحَيَوَةَ الدُّنْيَا فَالْيَوْمَ لَا  
يُخْرَجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْبَقُونَ ﴿٣٥﴾

36. So for Allah (is) the praise, the Heaven's<sup>w</sup> Lord and the Earth's<sup>w</sup> Lord, the worlds' Lord.

فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَوَاتِ وَرَبِّ الْأَرْضِ  
رَبِّ الْعَالَمِينَ ﴿٣٦﴾

37. And for Him (is) the *keb'rey'ya'o*<sup>32</sup> (*matchless Exaltedness*) in the Heavens<sup>w</sup> and the Earth<sup>w</sup> and He (is) The Mighty The *Hakeemo*<sup>33</sup> (*infinite bekma*)<sup>34</sup> Possessor).

وَلَهُ الْكِبَرِيَاءُ فِي السَّمَوَاتِ وَالْأَرْضِ  
وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣٧﴾

<sup>27</sup> See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word.

<sup>28</sup> The word “ندري” is from “ندرية” which is far more reaching than the simple “knowledge,” as “ندرية” extends to having deep understanding of the subject matter.

<sup>29</sup> The word “نسي” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to. The second meaning especially applies where Allah says: “We forgot you,” (S32:14), as Allah does not forget, but He chooses to cease paying attention to something. See اللسان.

<sup>30</sup> Ibid, regarding forgot.

<sup>31</sup> See footnote 8 above regarding اتخذ.

<sup>32</sup> The word “الكبرياء” = “matchless exaltedness” with respect to Allah, the term means: the exclusive and unique Majesty that befits Allah as compared to none, as He is greater, above and beyond any one except Himself. See قواميس اللغة العربية.

<sup>33</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حكيم.”

<sup>34</sup> See the *Lexicon* attached to this Translation for “bekma. +

آياتها  
35  
Ayah

سُورَةُ الْاٰحْقَافِ  
Surato Al'Ahqa'fe  
(The Winding Sand Duns)

ترتيبها  
46  
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)1. Ha'meem.<sup>1</sup>

حَمِّ

2. Descending<sup>2</sup> (of) the book (is) from Allah The Mighty, The Hakeeme<sup>3</sup> (infinite bekma<sup>4</sup> Possessor).

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ

٢

3. Not We created the Heavens<sup>w</sup> and the Earth<sup>w</sup> and what (are) between them both except by the right and ajal<sup>5</sup> (term-limit) musamma<sup>6</sup> (that which is designated and/or named); and who<sup>r</sup> unbelieved they<sup>z</sup> a'mma (regarding) what (had been) warned they<sup>z</sup> (are) shunners.

مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُّعْرِضُونَ

٣

4. Let-say [you<sup>s</sup>]: have you<sup>c</sup> seen what you<sup>z</sup> invoke of lesser than/without Allah, let-show me you<sup>z</sup> what (that/on Earth)<sup>7</sup> created they<sup>z</sup> of the Earth,<sup>w</sup> or for them a sherkon (partnership with Allah) in the Heavens,<sup>w</sup> eetoney<sup>x</sup> (let-you<sup>z</sup> bring/come-to me)<sup>x</sup> by a book of before this, or a remnant<sup>w</sup>/trace<sup>w</sup> of knowledge, en (if) you<sup>c</sup> were ssa'de-geena (always truth enforcers).

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَتَأْتُونِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَتُكْرَفُ مِنْ عِندِهِ إِنْ كُنْتُمْ صَادِقِينَ

٤

5. And who<sup>a</sup> (is) adhallo<sup>8</sup> (more astray) of whom<sup>p</sup> [he] invokes of lesser than/without Allah who<sup>p</sup> not yestajeebo<sup>9</sup> (compliantly-answer) for him to The Qeyamatey's<sup>w</sup> (Judgment's) Day, while they (are) a'n (off) their invocation (are) neglectors.

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُمْ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِمْ غَفِلُونَ

٥

6. And if (had been) thronged the mankind, they<sup>z</sup> were for them foes and they<sup>z</sup> were by their eba'da'te<sup>w</sup> (worship/servility-to-them) unbelievers they<sup>z</sup>.

وَإِذَا تُنَادَى السَّاعَةُ يَوْمَ الْقِيَامَةِ وَهُمْ تُحْشَرُونَ الْكَاذِبُونَ وَكَانُوا يُعْبَادُونَهُمْ كَافِرِينَ

٦

7. And if (to be/being) recited<sup>w</sup> on them Our Aya'to<sup>w</sup> (Qur'aanic statements) evidences-she<sup>ym</sup> said who<sup>r</sup> they<sup>z</sup> unbelieved for the right<sup>x</sup> lamma (when/whence) [it<sup>x</sup>] came (to) them: this (is) a magic manifester.

وَإِذَا تُلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ هَذَا سِحْرٌ مُبِينٌ

٧

1 See the Lexicon attached to this Translation for a commentary on this.

2 The word "تنزيل" has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array. See التاج.

3 See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

4 See the Lexicon attached to this Translation for "bekma."

5 The word "الأجل" means term-limit, see اللسان.

6 The word "musamma" is masculine, singular, subjective noun, meaning: that which is designated and/or named.

7 The demonstrative pronoun "ذا" in "ماذا" is an intensifier when it is suffixed to an interrogative pronoun, such as "ما." Thus, such interrogative-intensifier-suffixal, roughly correspond in English to: "what on Earth" or "why on heaven's name," etc.

8 The word "اضل" = "adhallo" is a superlative adjective for "strayer" for which there is no English equivalent.

9 The word "يستجيب" is rooted in "استجاب," meaning: favorably/compliantly answer, not just answer. See الهادي.



8. Or say they:<sup>z</sup> *iftraho* ([*he*] *crafted it<sup>x</sup> as a lie for fraudulent end*); let-say [*you<sup>s</sup>*]: *en (if) iftaraytoho* (*I crafted it<sup>x</sup> as lie for fraudulent end*) then not possess you<sup>z</sup> for me of Allah a thing; He (*is*) knower by what *tofedbaha*<sup>10</sup> (*you<sup>z</sup> group-rush*) in it;<sup>x</sup> sufficed by Him *Shabeedan* (*iterative Witnesser/Testifier*) between me and [between] you;<sup>b</sup> and He (*is*) The *Ghafooro* (*iterative Forgiver*), *Ar-Raheemo* (*The iterative mercy Giver*).

أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ إِنِ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿٨﴾

9. Let-say [*you<sup>s</sup>*]: I was not an innovation<sup>11</sup> of the messengers and not *adrey* ([*I*] *profoundly know*) what (*is to be*) done by me and neither by you;<sup>b</sup> *en (not) attabe'o* ([*I*] *closely-follow*) except what (*is to be/being*) revealed<sup>12</sup> to me; and I am not except *na'theeron* (*iterative warner*) manifest.

قُلْ مَا كُنْتُ بِدْعًا مِنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنِ أُنِيعَ إِلَّا مَا يُوْحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿٩﴾

10. Let-say [*you<sup>s</sup>*]: have you<sup>c</sup> seen *en (if) (it<sup>x</sup>) [was]* from *enda* (*by munificence of/by Rule of*) Allah and unbelieved you<sup>c</sup> by it<sup>x</sup> and witnessed/testified a witnesser/testifier of Israel's sons on its<sup>x</sup> similar, so [*he*] believed and *istakebartom*<sup>13</sup> (*you<sup>c</sup> affirmed your<sup>n</sup> standing haughtily above submission*); verily Allah divinely-guides not the people the *dha'lemeena*<sup>14</sup> (*injustice-doers*).

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنَ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِّنْ بَنِي إِسْرَءِيلَ عَلَىٰ مِثْلِهِ فَقَامَنَ وَاسْتَكْبَرْتُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾

11. And said who<sup>r</sup> unbelieved they<sup>z</sup> for whom<sup>r</sup> they<sup>z</sup> believed: if (*it<sup>x</sup>*) [*was*] *kbayran*<sup>15</sup> (*desirable/worthiness-/goodness*) not (*would have*) preceded us they<sup>z</sup> to it;<sup>x</sup> and *edh* (*when/while*) not *yahtadow* (*they<sup>z</sup> are divinely-guided*) by it<sup>x</sup> then they<sup>z</sup> shall say: this (*is*) an *ufkon*<sup>x</sup> (*slandorous-fabrication/specious concoction*)<sup>x</sup> old.

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَّا سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هَذَا إِفْكٌ قَدِيمٌ ﴿١١﴾

12. And of before it<sup>x</sup> *Mosa's* (*Moses'*) book (*distinctly*):<sup>16</sup> principal and mercy;<sup>w</sup> and this (*is*) a Book *mussa-ddegon*<sup>17</sup> (*accepter as credible*), tongue-Arabic to warn [*he/it<sup>x</sup>*] whom<sup>r</sup> *dbalamo*<sup>19</sup> (*they<sup>z</sup> wronged*) and a *bushra*<sup>20</sup>

وَمِن قَبْلِهِ كَتَبَ مُوسَىٰ إِمَامًا وَرَحْمَةً وَهَذَا كِتَابٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّيُنذِرَ الَّذِينَ ظَلَمُوا

<sup>10</sup> The word “تفويضون” comes from “الإفاضة” which means a crowd of people rushing from one place to another

<sup>11</sup> The word “بدعا” meaning “first.” Also “بدعا” is an infinitive noun. See إعراب القرآن، لمحمود صافي.

<sup>12</sup> The word “وحي” in “يوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And “الوحي” is fire or king. See اللسان.

<sup>13</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

<sup>14</sup> The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice.” See the Lexicon attached to this Translation.

<sup>15</sup> The word “خير” = “kbayran,” and grammatically inflected “kbayren” or “kharan” all mean that which is desirable, of worthiness or goodness. Clearly charity, prayer, or any meritorious deed is surely “خير.”

<sup>16</sup> The word “إماما” has many meanings leading among them is being the “principal,” to be followed, also “principal” and “mercy” are “حال” = adverbs or “تمييز” = distinctions. For distinction seems to me more applicable.

<sup>17</sup> The word “musaddegon” is more than an “affirmer,” as “affirmer is for affirmation or confirmation.”

<sup>18</sup> The hidden pronoun in “لينذر” could refer to The Messenger or to The Book, i.e. The Qur’aan. See القرطبي.

<sup>19</sup> The word “ظالم” = “فاعل الظلم” = “wrong-doer” and “ظلم” = “wronged.”

<sup>20</sup> Here again there is no single word in English for the noun “بشرى” so we resort to transliteration and parenthetical explanation. So, bushra (a pleasing-tiding). And “بشرى” unlike its verbal conjugates, throughout The Qur’aan always use it for the “kbayrey” (desirables, goodnesses, worthinesses).

(a pleasant-tiding) for the benefactors.

وَسُِّرَىٰ لِلْمُحْسِنِينَ ﴿١٣﴾

13. Verily, who<sup>r</sup> they<sup>z</sup> said: our Lord (is) Allah, afterwards they<sup>z</sup> straightened, so neither (is) fear on them and nor (shall) they sadden.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾

14. Those (are) the Paradise's<sup>w</sup> companions, immortals they<sup>z</sup> (are) in it<sup>w</sup> a requital by what they<sup>z</sup> were working.

أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٤﴾

15. And We enjoined the human by his both begetters (parents) *ehsan* (meritorious deed); bore him his mother discomfortingly<sup>21</sup> and delivered him discomfortingly; and his bearing and his weaning (are) thirty months, until if [he] reached his *ashuddo*<sup>22</sup> (prime/full mental and physical strengths) and reached forty years<sup>w</sup> [he] said: my Lord *an'ze'aney* (let-dispose me [You<sup>s</sup>]) to thank Your<sup>t</sup> boon<sup>w23</sup> which<sup>u</sup> *an'amtd*<sup>24</sup> (You<sup>h</sup> had graced bounteously and ennoblingly the most desirable and delighting boons) on me and on my twain begetters-parents; and that [I] work righteously (which) [You<sup>s</sup>] delight it;<sup>x</sup> and let-reform for me [You<sup>s</sup>] in my progeny;<sup>w</sup> verily I repented to You<sup>g</sup> and verily I am of the Muslims.

وَوَصَّيْنَا الْإِنْسَانَ بِوَلَدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفَصْلُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي بُنْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١٥﴾

16. Those whom<sup>r</sup> *nataqabba'lo*<sup>25</sup> ([We] clemently accept) a'n<sup>26</sup> (from/regarding) them *ahsa'na*<sup>27</sup> (perfecter and beautifuler) of what they<sup>z</sup> worked and We overlook a'n their *sayye'aa'te*<sup>w</sup> (demeritorious-deeds) in the Paradise's<sup>w</sup> companions; the truth's promise, which<sup>x</sup> they<sup>z</sup> [were] promised.

أُولَٰئِكَ الَّذِينَ نَقَبَلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ ﴿١٦﴾

17. And who<sup>x</sup> [he] said to his both begetters (parents) fie for you both, do you both promise me that *okbraja* ([I] be emerged/produced) while *qad* (already and affirmatively) ceded-she<sup>y28</sup> the generations of before

وَالَّذِي قَالَ لَوْلَايَ أُفٍّ لَّكُمَا أَنْعِدَانِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِنْ قَبْلِي وَهُمَا يَسْتَغِيثَانِ اللَّهَ

<sup>21</sup> See the *Lexicon* attached to this Translation for the distinction between “كُرْهًا,” *dhammah* on the “ك,” as in this *Ayah*, and “كُرْهًا,” *fat'ha* on the “ك,” as in (S3:83), and “إِكْرَاهًا,” as in (S2:256).

<sup>22</sup> The Arabic word “*ashudda*”=“أَشَدُّهُ” translated as [his “prime, full strength”] meaning reached the ideal age of physical and mental strengths.

<sup>23</sup> See the *Lexicon* attached to this Translation for “*ne'amah*” (“boon<sup>w</sup>”).

<sup>24</sup> The word “*an'am*” in “*an'amtd*” denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted. There is no English word to express all the various ideas denoted by “*an'am*.” So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting.

<sup>25</sup> The Arabic word used in The Qur'aan is “*naqabala*,” not “*iqabala*” or “*qabala*” = let you accept, or accept. Thus, “*naqabala*” means accept with clemency or mercifulness, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be fully worthy of Allah's acceptance; or the work itself is somewhat deficient, not perfect and complete. So, Allah is besought to accept it as is, with the already known shortcomings it may have therein. So Allah accepts it by His clemency. So, *naqabala* = clemently accepted.

<sup>26</sup> See the *Lexicon* attached to this Translation regarding the various meanings of the preposition *عن*.

<sup>27</sup> There is no English word for *ahsane* = *ahsane*. Both words perfecter and beautifuler are in their adjective sense.

<sup>28</sup> The ت in the word “خَلَّتْ” is التائيه = -she<sup>y</sup> as the word “الْقُرُونُ” is figuratively masculine, so it needs the ت.

me; while both (are) beseeching Allah, *wayla* (lengthy: stay in a valley in Hell/bane/woe for) you<sup>g</sup> let-believe [you<sup>s</sup>]; verily Allah's promise (is) right; then [he] says: not this except the [firsts'] (ancients') fables.

وَبَلَّكَ ءَامِنٌ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ ﴿١٧﴾

18. Those (are) who<sup>r</sup> righted on them [the] say<sup>29</sup> in *Uma-men*<sup>w</sup> (peoples/nations)<sup>w</sup> *qad* (already and affirmatively) ceded-she<sup>y</sup> of before them of the Jinn and the human-kind; verily they were losers.

أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمِّرٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنَّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿١٨﴾

19. And for each (are) ranks<sup>w</sup> of what they<sup>z</sup> worked; and to fulfill<sup>30</sup> [He] (for) them their works and they (are) not *yodh'lamoona*<sup>31</sup> (to be wronged they<sup>z</sup>).

وَلِكُلِّ دَرَجَتٍ مِمَّا عَمِلُوا وَلِيُوفِيَهُمْ أَعْمَالُهُمْ وَهُمْ لَا يَظْلَمُونَ ﴿١٩﴾

20. And day (to be) exposed whom<sup>r</sup> unbelieved they<sup>z</sup> over The Fire;<sup>w</sup> you<sup>c</sup> undid<sup>32</sup> your<sup>n</sup> goodies<sup>w33</sup> in your<sup>n</sup> life<sup>w</sup> (of) the world;<sup>w</sup> and *istamta'atom*<sup>34</sup> (you<sup>z</sup> had lengthily affirmably relished the transitory worldly delights) by it;<sup>w</sup> so today you<sup>z</sup> (are to be/being) requited the disgrace-torment by what you<sup>c</sup> were *testakeberona*<sup>35</sup> (you<sup>z</sup> affirm standing haughtily above submission) in the Earth<sup>w</sup> by other than the right; and by what you<sup>c</sup> [were] *tafsogoona* (rebelling you<sup>z</sup> vis-à-vis Allah's command).

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَذْهَبْتُمْ طِبْعَكُمْ فِي حَيَاتِكُمْ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا فَالْيَوْمَ يُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَمِمَّا كُنْتُمْ تَفْسُقُونَ ﴿٢٠﴾

21. And let-remember [you<sup>s</sup>] *Aaden's* brother, *edh* (when-/since) [he] warned his people by the *Ahqa'fe* (winding sand hills) while *qad* (already and affirmatively) ceded<sup>w</sup> the *no'thoro* (iterative warners) from between his hands<sup>w36</sup> and from his rear; that let-not worship you<sup>z</sup> except Allah; verily I *akhafo*<sup>37</sup> ([I]fear/know) over/on you<sup>b</sup> a great days' torment.

وَأَذَكُرُ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَتْ النُّذُرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٢١﴾

22. Said they:<sup>z</sup> have you<sup>h</sup> come (to) us to *ta'afeka* ([you<sup>s</sup>] slanderously-dissuade/speciously deter) us *a'n* (off) our *aleha'te*<sup>w</sup> (deities);<sup>w</sup> so *eetey*<sup>x</sup> (let-you<sup>s</sup> bring/come to)<sup>x</sup> us by what [you<sup>s</sup>] promise us, *en* (if) you<sup>h</sup> were of the *ssa'degeena* (they who always enforce the truth).

قَالُوا أَجِئْنَا لِنُؤْفِكَا عَنْ ءَالِهَتِنَا فَإِنَّا بِمَا نَعْبُدُونَ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٢٢﴾

23. Said [he]: verily only the knowledge (is) *enda* (by

قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَأُبَلِّغُكُمْ مَا

<sup>29</sup> The expression "righted on them the say" is an Arabic tongue expression meaning: it became necessary to penalize them.

<sup>30</sup> The word "يُوفِي" in "لِيُوفِيَهُمْ" from "الوفاء" = "التمام" meaning gathering the last component of any obligation to make it a whole. Thus, "يُوفِي" means endeavor and gather the last part of an obligation to fulfill it.

<sup>31</sup> The word "wronged" has myriads of meanings, among them: curtails or diminishes, as in this *Ayah*.

<sup>32</sup> The word "أَذْهَبَ" = "undid," in "أَذْهَبْتُمْ" means: consumed or wasted or used up.

<sup>33</sup> The word "طِبْيَات" = "goodies" = "goodies," = a feminine gender means anything delectable and legitimate.

<sup>34</sup> The word "اسْتَمْتَع" = "دام له ما يستمذه منه" see "اللسان" or is "بمتع طويلا" see "الهادي," hence lengthily is added to emphasize this concept.

<sup>35</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

<sup>36</sup> The locution "before his hands" is an Arabic tongue expression meaning: before him or ahead of him; and the word "الننن" = "warners" meaning the "messengers."

<sup>37</sup> Linguistically the word "خفت" carries dual meanings: (1) fear and (2) know. Both meanings could apply.



munificence of/ by Rule of) Allah; and [I] communicate (to) you<sup>b</sup> what I (had been) sent by it;<sup>x</sup> [and,] but I see you<sup>b</sup> a people *tajhaloona*<sup>38</sup> (you<sup>c</sup> act ignorantly or incorrectly).

أَرْسَلْتُ بِهِ وَلَكِنِّي أَرَأَيْتُمْ قَوْمًا  
تَجْهَلُونَ ﴿٢٣﴾

24. Then *lamma* (when/whence) they<sup>z</sup> saw it<sup>x</sup> contingent<sup>x</sup> advancer<sup>x</sup> (towards) their valleys, said they:<sup>z</sup> this (is) *aa'redhon* (*nimbus-contingent*) raining us; rather it<sup>x</sup> (is) what *ista'ajaltom* (you<sup>c</sup> sought hastening) by it,<sup>x</sup> a wind<sup>w</sup> in it<sup>w</sup> a painful torment.<sup>x</sup>

فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ  
قَالُوا هَذَا عَارِضٌ مُّطَرِّئٌ بَلْ هُوَ مَا  
أَسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٤﴾

25. [*It<sup>av</sup>*] destroys every-thing by command<sup>x</sup> (of) its<sup>w</sup> Lord; so they<sup>z</sup> became<sup>39</sup> not (to be/being) seen except their dwellings; like *tha'leka* (*afar-that-it/that*)<sup>x</sup> We requite the people the criminals.

تُدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا  
لَا يُرَى إِلَّا مَسْكَنُهُمْ كَذَلِكَ نَجْزِي  
الْقَوْمَ الْمُجْرِمِينَ ﴿٢٥﴾

26. And *laqad* (*verily, already and affirmatively*) We empowered<sup>40</sup> them in what *en* (*not*) We empowered you<sup>b</sup> in it<sup>x</sup> and We made for them a hearing and *abssa'ran* (*insights / discernments*) and *afedatan* (*hearts-/minds*); then not enriched/sufficed<sup>41</sup> *a'n* (*regarding*) them their hearing and nor their insights and nor their *afedato* (= *afedatan*) of a thing, *edh* (*while*) they<sup>z</sup> were rejecting by Allah's *Aya'te<sup>w</sup>* (*signs/proofs*) and *haqa* (*befell besiegingly*) by them what they<sup>z</sup> were by it<sup>x</sup> *yastah'zeoona* (*they<sup>z</sup> affirmably jest*).

وَلَقَدْ مَكَّنَّهُمْ فِيمَا إِنْ مَكَّنَّاكُمْ  
فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَرًا  
وَأَفْئِدَةً فَمَا أَغْنَى عَنْهُمْ سَمْعُهُمْ  
وَلَا أَبْصَرُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ  
شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ  
اللَّهِ وَكَأَنَّهُمْ بِهِمْ مَا كَانُوا بِهِ  
يَسْتَهْزِئُونَ ﴿٢٦﴾

27. And *laqad* (*verily, already and affirmatively*) We perished what (is) around you<sup>b</sup> of the villages<sup>w</sup> and We variegated the *Aya'te<sup>w</sup>*, (*miracles/signs/proofs*) *la'allu* (*craving currently unavailable deed that/perhaps*) they return they.<sup>z</sup>

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِنَ الْقُرَى  
وَصَرَفْنَا آيَاتِنَا لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٧﴾

28. So *lawla* (*why have not*) succored them who<sup>r</sup> *itta-kebatho*<sup>42</sup> (*they<sup>z</sup> took and presumed*) of lesser than/without Allah a sacrifice<sup>43</sup> *aa'lebatan<sup>w</sup>* (*deities*); rather they<sup>z</sup> strayed *a'n* (*off*) them; and *tha'leka* (*afar-that-it/that*)<sup>x</sup> (is) their *efko<sup>x</sup>* (*slandorous-fabrication/specious concoction*)<sup>x</sup> and what they<sup>z</sup> were forging.

فَلَوْلَا نَصْرُهُمُ الَّذِينَ اتَّخَذُوا مِنْ  
دُونِ اللَّهِ قُرْبَانًا آلِهَةً بَلْ ضَلُّوا  
عَنْهُمْ وَذَلِكَ إِيْفَاقُهُمْ وَمَا كَانُوا  
يَفْقَرُونَ ﴿٢٨﴾

<sup>38</sup> The word “تجهلون”=“*tajhaloon*” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did something not correct.

<sup>39</sup> The word “أصبحوا” is based on “أصبح” which means became or happened by next morning.

<sup>40</sup> The word “مكَّن” in “مكَّنَّا” means “found” or “established.” It also means “enabled” or “empowered.” Clearly, the English word “established” does not imply or connote the same as “مكَّن” per se.

<sup>41</sup> The word “أغنى” has double meanings: (1) enriched, (2) sufficed. But “enriched” includes sufficed and not vice versa. As “enriched” made rich or richer, made fuller, more meaningful, or more rewarding whereas “sufficed” met the present needs of a specific task. Hence “enriched” is superior.

<sup>42</sup> The word “اتَّخَذَ” from “الإنْخَاذُ” which is “إِفْتَعَالُ” for “الْإِتْخَاذُ,” as stated in لسان العرب; therefore, “اتَّخَذَ” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

<sup>43</sup> The word “قرباناً” = “ما يُقْرَبُ بِهِ,” so such “sacrifice” is to be their intercessors to Allah. As they say: “not [we] worship them except to they nigh us to Allah a nigh.” (S 39:3).

29. And *edb* (*when/since*) *ssarafna* (*We dispatched*) to you<sup>g</sup> *nafaron* (*three to less than ten*) of the Jinn *yasta'meona*<sup>44</sup> (*they<sup>z</sup> affirmably listening*) (*to*) The Qur'aan;<sup>x</sup> so when they<sup>z</sup> *badbara* (*attended at predetermined time and place*) it<sup>x</sup> said they:<sup>z</sup> let-hearken you;<sup>z</sup> then *lamma* [*it<sup>x</sup>*] (*had been*) finished, they<sup>z</sup> turned/diverged to their people warners/warning.

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصَبُوا لَنَا فَمَا قُضِيَ وَلَوْ إِلَى قَوْمِهِمْ مُنْذِرِينَ ﴿٢٩﴾

30. Said they:<sup>z</sup> O, our people; verily we heard a book<sup>x</sup> (*which had been*) descended from after *Mosa* (*Moses*), *mussaddeqan*<sup>45</sup> (*accepter as credible*) for what (*is*) between its<sup>x</sup> both hands; *yahdey* ([*it<sup>x</sup>*] *divinely-guides*) to the right and to a way/road straight.

قَالُوا يَفْقَوْمًا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُسْتَقِيمٍ ﴿٣٠﴾

31. O, our people; let-answer you<sup>z</sup> Allah's inviter and let-believe you<sup>z</sup> by Him/him;<sup>46</sup> [*He*] forgives for you<sup>b</sup> of your<sup>n</sup> offenses and [*He*] precludes you<sup>b</sup> from a painful torment.

يَقَوْمًا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِّن ذُنُوبِكُمْ وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ ﴿٣١﴾

32. And whoever not answers [*he*] Allah's inviter, then (*is*) not surely enfeebler [*he*] in the Earth<sup>w</sup> and not for him of lesser than/without Him *an'leyao*<sup>47</sup> (*guardians/allies*); those (*are*) in a misguidance manifester.

وَمَن لَّا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِن دُونِهِ أَوْلِيَاءُ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٣٢﴾

33. Have [and] not seen they<sup>z</sup> verily Allah, Who [*He*] created the Heavens<sup>w</sup> and the Earth<sup>w</sup> and [*He*] fatigued not by their<sup>w</sup> creation, (*is*) surely *Qadir*<sup>48</sup> (*He-Who is capable of: giving/doing/enforcing/influencing*) over/on to quicken [*He*] the dead; *bala*<sup>49</sup> (*certainly-not*); verily He (*is*) over every-thing Omnipotent.

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَلَمْ يَئِمْ بِخَلْقِهِنَّ بِقَدِيرٍ عَلَىٰ أَن يُحْيِيَ الْمَوْتَىٰ بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٣﴾

34. And day (*to be/being*) exposed whom<sup>r</sup> unbelieved they<sup>z</sup> over/on The Fire;<sup>w</sup> is this not by the right; said they:<sup>z</sup> *bala*<sup>50</sup> (*certainly-not*), by<sup>51</sup> our Lord; said [*He*]: so let-taste you<sup>z</sup> the torment by what you<sup>c</sup> were unbelieving.

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٤﴾

<sup>44</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word.

<sup>45</sup> The word "*musaddeqan*" is more than an "affirmer," as "affirmer is directly for affirmation or confirmation.

<sup>46</sup> The pronoun "هـ" in "به" could refer to the inviter (Mohammad, SAW) or by Allah, SWTA, Who will forgive for them their offenses. See **الفرطبي**.

<sup>47</sup> The word "أولياء" could also mean, among them: *protector, friend*.

<sup>48</sup> The word "قادر" is masculine, singular, subjective noun, meaning: (1) *Causar of Fate*, (2) *He-Who is capable of: giving, doing, enforcing, or influencing*.

<sup>49</sup> The word "*bala*" = "*certainly-not*" is absolutely *not* synonymous to "yes" = "**نعم**," see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration.

<sup>50</sup> Ibid, for "بلى."

<sup>51</sup> In Arabic the letter "و" is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is "by." Therefore, since this *Ayah* begins by making an oath by the name of the "النارعات," so we start with the word "by" and not "و" as "و" will *not* suffice the meaning.

35. So *issber* (let-hold on patiently [you<sup>s</sup>]) just-as *ssabara* (had held on patiently) the resolve-possessors of the messengers; and let-not *tasta'ajel* ([you<sup>s</sup>] affirmably hasten) for them, as if they, day they<sup>z</sup> see what they<sup>z</sup> (are being) promised, not waited they<sup>z</sup> except an hour<sup>w</sup> of a *naba're* (between sunrise and sunset); announcement; is (to be) perished except the people the *fa'seeqoona* (rebels vis-à-vis Allah's command).

فَاصْبِرْ كَمَا صَبَرَ أُولُوا الْعَزْمِ مِنَ  
الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ كَأَنَّهُمْ يَوْمَ  
يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبِسُوا إِلَّا  
سَاعَةً مِّنْ نَّهَارٍ بَلَّغٌ فَعَلَ يَهْلِكُ إِلَّا  
الْقَوْمَ الْفَاسِقُونَ ﴿٤٧﴾

آياتها  
38  
Ayah

سُورَةُ مُحَمَّدٍ

Surato Mohammad

ترتيبها  
47  
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. Who<sup>r</sup> unbelieved they<sup>z</sup> and repelled they<sup>z</sup> a'n (off) Allah's path [He] wasted<sup>1</sup> their works.  
أَلَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ  
أَضَلَّ أَعْمَالَهُمْ ﴿١﴾
2. And who<sup>r</sup> they<sup>z</sup> believed and they<sup>z</sup> worked the righteous-works<sup>w</sup> and they<sup>z</sup> believed by what *nuzẓela* (had been iteratively descended) on Mohammad and/while it<sup>x</sup> (is) the right<sup>x</sup> from their Lord, [He] expiated a'n (off) them their *sayye'aa'te*<sup>w</sup> (demeritorious-deeds)<sup>w</sup> and [He] mended their situation.  
وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
وَمَا أَمْنُوا بِمَا نَزَلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ  
مِن رَّبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ  
بَالَهُمْ ﴿٢﴾
3. *Tha'leka* (afar-that-it/that)<sup>x</sup> (is) because surely who<sup>r</sup> unbelieved they<sup>z</sup> *ettaba'ao* (they<sup>z</sup> closely-followed) the falsehood<sup>x</sup> and surely who<sup>r</sup> they<sup>z</sup> believed *ettaba'ao* the right from their Lord; like *tha'leka* strikes Allah for the mankind their parables/examples.  
ذَٰلِكَ يَأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ  
وَأَنَّ الَّذِينَ ءَامَنُوا اتَّبَعُوا الْحَقَّ مِن رَّبِّهِمْ  
كَذَٰلِكَ يَصْرِفُ اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ ﴿٣﴾
4. So if *leqeytom* (you<sup>c</sup> met/encountered) whom<sup>r</sup> unbelieved they<sup>z</sup> then (let-encounter them you<sup>r</sup> by) striking the necks until *edba* (when/if) *athkbhantomo*<sup>2</sup> (you<sup>f</sup> overwhelmed and prevailed over) them then let-tighten the bond you;<sup>z</sup> so either *mannan*<sup>3</sup> (an absolute gracing of a boon  
فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ  
حَتَّىٰ إِذَا أَتَخْتَنِمُوهُمْ فَشُدُّوا الْوَتَاقَ فَمَا  
مَّا بَعْدُ وَإِنَّمَا فِدَاءٌ حَتَّىٰ تَضَعَ الْحَرْبُ

<sup>1</sup> The word “ضَلَّ” and “أَضَلَّ” share several meanings, among them: wasted, misled, forgot, inclined, strayed and swerved. See اللسان.

<sup>2</sup> The word “أَتَخَنَمَ” linguistically means overwhelmed and prevailed over the “enemy.” And “أَتَخَنَمَ” also means exaggerated in wounding the enemy. And “أَتَخَنَمَ” means weakened him. And “أَتَخَنَمَ فِي الْأَرْضِ” means got a hold of it, prevailed and became the master over its territory. And in Hadeeth Aaeysba: “لَمْ أَنْشِبْهَا حَتَّىٰ أَتَخَنَمَ عَلَيْهَا أَي بَالَتْ فِي جَوَابِهَا وَ أَفْحَمْتُهَا.” Thus, literally means got a hold of it, prevailed and became the master over its territory. At-Tabary, a noted Imam in the Tafseer of the Qur'aan says for “أَتَخَنَمَ” means prevailed or gained mastery. Thus, this Ayah does not say “أَتَخَنَمْتُمُوهُمْ قَتْلًا” but says “أَتَخَنَمْتُمُوهُمْ” That is got a hold of, prevailed over and became the master over their territory Therefore, and Allah knows best “أَتَخَنَمْتُمُوهُمْ” must be taken for its linguistic implication and not necessarily to mean “أَتَخَنَمْتُمُوهُمْ قَتْلًا.” However, some Tafseer books say that “يَتَخَنَّمُونَ” means exaggerate in the killing of the polytheists. In summary, I think “أَتَخَنَمَ” mean took hold of, prevail over and continue to have mastery over the territory. So, أَتَخَنَمْتُمُوهُمْ = overwhelmed and prevailed over them you<sup>f</sup>.

<sup>3</sup> The word “مَنَّانًا” = “mannan” or its deflected forms all are root in the word ‘mann’= “مَنَّ” which =



of good well) after and or a ransom, until puts<sup>w</sup>-off the war<sup>x</sup> its<sup>w</sup> *anzara*<sup>4</sup> (ill-burdens-/sins/offenses); *tha'leka* (afar-that-it/that)<sup>x</sup> (is) and if<sup>s</sup> wills Allah surely [He] (would have) avenged<sup>6</sup> from them; [and,] but to essay some (of) you<sup>b</sup> by some; and who<sup>r</sup> they<sup>z</sup> (had been) killed in Allah's path, surely never [He] wastes<sup>7</sup> their works.

أَوَّارَهَا ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانْتَصَرَ مِنْهُمْ وَلَكِنْ لَبِلُوا بَعْضَكُمْ بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالُهُمْ ﴿٤٧﴾

5. [He] shall divinely-guide them and [He] mends-/reforms their situation.

سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ﴿٤٨﴾

6. And He admits them the Paradise<sup>w</sup> [He] introduced-/acquainted it<sup>w</sup> for them.

وَيَدْخُلُهُمُ الْجَنَّةَ عَرَفَهَا هُمْ ﴿٤٩﴾

7. O you, who<sup>r</sup> they<sup>z</sup> believed: *en* (if) you<sup>z</sup> succor Allah [He] succors you<sup>b</sup> and [He] firms your<sup>n</sup> feet.<sup>w</sup>

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن نُّصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٥٠﴾

8. And who<sup>r</sup> unbelieved they<sup>z</sup> so (is) damnation-/misfortune for them and [He] wasted<sup>8</sup> their works.

وَالَّذِينَ كَفَرُوا فَتَعْسًا لَهُمْ وَأَضَلَّ أَعْمَالَهُمْ ﴿٥١﴾

9. *Tha'leka* (afar-that-it/that)<sup>x</sup> (is) because verily they<sup>z</sup> disliked what Allah descended, so [He] thwarted their works.

ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنْزِلَ اللَّهُ فَاحْطَبَ أَعْمَالَهُمْ ﴿٥٢﴾

10. Have then not treaded they<sup>z</sup> in the land<sup>w</sup> then looked they<sup>z</sup> how [was] consequence<sup>w</sup> (of) whom<sup>r</sup> of before them; demolished Allah on them;<sup>9</sup> and for the unbelievers (are) its<sup>w</sup> likes.

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ دَمَّرَ اللَّهُ عَلَيْهِمْ وَلِلْكَافِرِينَ أَمْثَلُهَا ﴿٥٣﴾

11. *Tha'leka* (afar-that-it/that)<sup>x</sup> (is) because verily Allah (is) Guardian (of) whom<sup>r</sup> they<sup>z</sup> believed;<sup>10</sup> and verily

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ ءَامَنُوا وَأَنَّ

= linguistically has three distinct meanings, an honorable: (1) "نِعْمَةٌ يَنْعَمُهَا" = "a boon he graces it," and dishonorable: (2) the favorer of a graced boon openly reminds the recipient of such a favor rendered earlier and thereby causing some kind of *chagrin* to such a recipient. This second meaning is very much abhorred, and is invalidating of the reward or appreciation on the part of the recipient towards the favorer. (3) Kind of rain-like from the Heaven which become sweet and edible, the food for the Israelite during Mosa's (Moses') time with his people in the wilderness. So, "مَنَّانٌ" = "mannan:" is an absolute objective noun, amounting to an infinitive noun, meaning an absolute gracing of a boon of good well.

<sup>4</sup> The word *anzar* plural of "وَزَرَ" = *we'zr*, which means: heavy: burden/sin/offense. Translated parenthetically here as "heavy: burden/sin/offense" as it is a heavy: burden which impedes, unless properly handled. It is potentially a sin or an offense for the "وَزِيرٌ" = *vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others. Thus, I chose to further qualify "burden/sin/offense" by the word "ill" as such qualification, really and truly best approximate the seriousness of such a burden in reference. See *اللسان*. The whole expression "a" means the war comes to an end.

<sup>5</sup> The particle "لَوْ" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لَوْ" amounts to "if" or "when." See *مغني اللبيب، ابن هشام*.

<sup>6</sup> The word "إِنْتَصَرَ" could apply in three distinct senses: (1) "إِنْتَصَرَ مِنْ" which in turn has two distinct meanings, (1a) "إِنْتَصَرَ مِنْ عَدُوهِ" = "avenged from his enemy," and (1b) "إِنْتَصَرَ مِنَ الظُّلْمِ" = "refrained from and disdained the wrong." (2) "إِنْتَصَرَ عَلَى" = "prevailed over." And (3) "إِنْتَصَرَ لـ" = "succored and assisted."

<sup>7</sup> See footnote 1 above regarding "ضَلَّ" and "أَضَلَّ".

<sup>8</sup> Ibid.

<sup>9</sup> The expression "demolished Allah on them" is equal to "demolished them absolute demolition," says "القرطبي" or in other words "demolished them absolutely."

<sup>10</sup> See the *Lexicon* attached to this Translation for the fine difference between: "who they believed," and "the believers."

the unbelievers (*have*) no guardian for them.

الْكَافِرِينَ لَا مَوْلَى لَهُمْ ﴿١١﴾

12. Verily Allah admits whom<sup>r</sup> they<sup>z</sup> believed and they<sup>z</sup> worked the righteous-works<sup>w</sup> paradises<sup>w</sup> /gardens<sup>w</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers; and who<sup>r</sup> unbelieved they<sup>z</sup> *yatamatta'ona* (*they<sup>z</sup> relish the transitory worldly delights*) and they<sup>z</sup> eat just-as the *an'aamo*<sup>w</sup> (*cattle-/camels/goats/and sheep*)<sup>w</sup> eat; and The Fire<sup>w</sup> (*is*) a *mathwa*<sup>11</sup> (*obligatory: long-term-abode*) for them.

إِنَّ اللَّهَ يَدْخُلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَالَّذِينَ كَفَرُوا يَتَمَنَّوْنَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَوْى لَهُمْ ﴿١٢﴾

13. And how many of a village<sup>w</sup> it<sup>w</sup> (*was*) harder a strength<sup>w</sup> than your<sup>t</sup> village<sup>w</sup> which<sup>u</sup> exited you<sup>g</sup> We perished them; so no succorer for them.

وَكَايْنٍ مِنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِنْ قَرْيَتِكَ الَّتِي أَخْرَجْتَكَ أَهْلَكْنَاهُمْ فَلَا نَاصِرَ لَهُمْ ﴿١٣﴾

14. Is then who<sup>p</sup> [*he*] [*was*] on an evidence<sup>w</sup> from his Lord, like whom<sup>p</sup> (*had been*) adorned for him his ill-work and *ettaba'ao* (*they<sup>z</sup> closely-followed*) their *ahwa*<sup>12</sup> (*tendentious likings*).

أَفَمَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ كَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٤﴾

15. The Paradise's<sup>w</sup> example/like which<sup>u</sup> (*had been*) promised the *muttaqoona* (*they who reverentially guard against Allah's displeasure*), in it<sup>w</sup> (*are*): rivers of water other than stagnant, and rivers of milk<sup>x</sup> changed not its<sup>x</sup> taste, and rivers of wine<sup>x</sup> a deliciousness<sup>w</sup> for the drinkers, and rivers of honey (*had been*) purified; and for them in it<sup>w</sup> of all the *thamara'te*<sup>w</sup> (*yields/crops*)<sup>w</sup> and a forgiveness<sup>w</sup> from their Lord; as whom<sup>p</sup> he (*is*) an immortal in The Fire<sup>w</sup> and (*had been made-to*) they<sup>z</sup> drink water<sup>x</sup> *hameeman*<sup>13</sup> (*maximally heated*), so *qatta'a* (*[it<sup>x</sup>] iteratively cut*) their intestines.

مَثَلُ الْجَنَّةِ الَّتِي وَعِدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ كَمَنْ هُوَ خَلِيدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ﴿١٥﴾

16. And of them who<sup>p</sup> *yasta'meao* (*[he] affirmably listens*) to you<sup>g</sup> until *edha* (*when/if*) they<sup>z</sup> exited from *endika* (*your-presence*) said to them whom<sup>r</sup> *oto* (*they<sup>z</sup> had been accorded*) the knowledge: what said [*he*] priorly; those (*are*) whom<sup>r</sup> stamped<sup>14</sup> Allah on their hearts and

وَمِنْهُمْ مَنْ يَسْمَعُ إِلَيْكَ حَتَّى إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ أَفَأُوتِيتُكَ الَّذِينَ طَعَّ

<sup>11</sup> In "اللسان": "ثوى" = هلك; and "مثنوى" in The Qur'aan *overwhelmingly* is joined with Hell. So, whoever is in the "مثنوى" is there by *force* of his/her circumstances and *not* by his/her choice *per se*. So, *mathwa*-abode is an *obligatory* one and so "*forced: long-term/semi-permanent-abode*" seems to me rather appropriate.

<sup>12</sup> The word "هوى" is singular of "أهواء" translated as "(tendentious) liking," which *in and of itself* could be *good* or *bad* noble or *vile*. The Messenger (SAWS) says that *believe not anyone of you until his "هوى" agrees with what I came with*, i.e. The Qur'aan and Hadeeth.

<sup>13</sup> The word "hameem" = "حميم," has *no* English equivalent *per se*. So, we transliterate and parenthetically explain. The word "hameem" = "حميم," has at least *four* different meanings, one of which is a *paradoxical* meaning of *maximally heated water* or *cooled water* or could be *just warm water*. In this paradoxical sense most of the time it is the *maximally heated water* is intended. A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain. See *اللسان*.

<sup>14</sup> The expression "stamped on their hearts" is an Arabic *tongue* expression meaning: their hearts are sealed so that they understand *not* and *nor* comes out of them any meritorious thing.

ettaba'ao (closely-followed they<sup>z</sup>) their abwa<sup>15</sup> (tendentious likings).

اللَّهُ عَلَى قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٦﴾

17. And who<sup>r</sup> ehtadam (they<sup>z</sup> who became divinely-guided) [He] augmented them a buda (divine-guidance) and aa'tabum ([He] accorded them) their taqwa (reverential guarding against Allah's displeasure).

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ ﴿١٧﴾

18. So do they<sup>z</sup> await<sup>16</sup> except The Hour<sup>w</sup> that [it<sup>w</sup>] ta'teyahom<sup>w</sup> (haps/comes:to them)<sup>w</sup> suddenly;<sup>w</sup> because qad (already and affirmatively had) come<sup>x</sup> its<sup>w</sup> conditions; so wherefrom<sup>17</sup> for them if came<sup>w18</sup> (to) them their thekra<sup>w19</sup> (Hour/reminiscence).<sup>w</sup>

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا جَاءَهُمْ ذِكْرُهُمْ ﴿١٨﴾

19. So let-know [you<sup>s</sup>]: verily that no an elaha (a deity) except Allah; and istaghfer<sup>20</sup> (let-seeke forgiveness [you<sup>s</sup>]) for your<sup>r</sup> offense and for the he-believers and the she-believers; and Allah knows your<sup>n</sup> mutaqallaba<sup>21</sup> (iterative transpose-locale) and your<sup>n</sup> mathwa<sup>22</sup> (obligatory: long-term-abode).

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَكُمْ ﴿١٩﴾

20. And say who<sup>r</sup> they<sup>z</sup> believed lawla (why have not had been) descended a Suraton<sup>w23</sup> (a division of the Qur'aan);<sup>w</sup> then if/when (had been) descended a Suraton<sup>w</sup> Mubka-maton<sup>w</sup> (firm/eternally not changeable)<sup>w</sup> and (had been) mentioned in it<sup>w</sup> the fight, you<sup>g</sup> saw whom<sup>r</sup> in their hearts (is) an illness,<sup>24</sup> looking to you<sup>g</sup> a look (of) the maghsbeyye (he who had been overlaid/swooned) on him from the death; so (it's) woe/bane for them.

وَيَقُولُ الَّذِينَ ءَامَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ فَإِذَا أُنْزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ فَأُولَٰئِكَ لَهُمْ

21. An obedience<sup>w</sup> and a ma'aroofon (popularly acceptable and not Sharey'ah disapproved maxim) say; so if resolved the matter, then had ssadago (they<sup>z</sup> practiced the truth to/with) Allah surely [was] kbayran (superior-/worthier) for them.

طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ فَإِذَا عَمَّ الْأَمْرُ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ حَيْرًا لَّهُمْ ﴿٢١﴾

22. So has asaytom<sup>25</sup> (fitted for you<sup>z</sup>) that en (if) tawallaytom<sup>26</sup> (you<sup>z</sup> became leaders/had diverted) that you<sup>z</sup>

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا

<sup>15</sup> See footnote 12 above regarding هوى.

<sup>16</sup> The word "ينظرون" here mean "ينتظرون", see تفسير البيضاوي.

<sup>17</sup> The word "أنى" is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

<sup>18</sup> That is "The Hour<sup>w</sup>" which is a feminine gender, meaning the "قيامة" = "Day of Judgment," a feminine too.

<sup>19</sup> Their "قيامة" = "Day of Judgment."

<sup>20</sup> The word "استغفر" = "اطلب الغفران" = "[you] seek forgiveness." In English there is no seemly way to say: "استغفر" per se. So I settled for saying: "[you] seek forgiveness."

<sup>21</sup> The word "تقلبكم" = "your transpose," means their betaking themselves uninhibitedly moving.

<sup>22</sup> See footnote below 11 above regarding "منوى".

<sup>23</sup> See the Lexicon attached to this Translation for this proper name of a "division of the Qur'aan."

<sup>24</sup> The word "illness" disease of body or mind. That is in his "heart" a defect or a swerving to the wrong, or suffering from deficiency of good religious commitment to adhere to the right or do the right thing.

<sup>25</sup> The word "عسيتكم" = "خليق بكم" = that is "fitted for you<sup>z</sup>." See النسان.

<sup>26</sup> The word "تawallaytom" has several meanings, among them: (1) you took charge of the leadership; (2) =



- corrupt in the land<sup>w</sup> and *toqatte'o* (you<sup>z</sup> iteratively cut-off) your<sup>n</sup> *arhama<sup>w</sup>* (maternal/paternal kins).<sup>w27</sup> فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ﴿٢٣﴾
23. Those (are) whom<sup>r</sup> Allah cursed them; then [He] deafened them and [He] blinded their *abssa'ra* (insights/ discernments). أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَرَهُمْ ﴿٢٣﴾
24. Do then not they<sup>z</sup> ruminate, The Qur'aan; or on hearts (are) its<sup>x</sup> locks. أَفَلَا يَتَذَكَّرُونَ الْفُرَاتِ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا ﴿٢٤﴾
25. Verily who<sup>r</sup> *ertaddo* (they<sup>z</sup> forthwith-returned) on their rears from after what manifested for them the *buda* (divine-guidance) the Satan lured for them and [be] protracted for them. إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِم مِّن بَعْدِ مَا بَيَّنَّ لَهُمُ الْهُدَىٰ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمَلَّ لَهُمْ ﴿٢٥﴾
26. *Tha'leka* (afar-that-it/that)<sup>x</sup> (is) because verily they<sup>z</sup> said for whom<sup>r</sup> they<sup>z</sup> disliked what *nazzala* (iteratively descended) Allah [we] shall obey you<sup>b</sup> in some (of) the matter, while Allah knows their secrets.<sup>28</sup> ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ﴿٢٦﴾
27. So how *edba* (when/whereas) *tawaffathom<sup>29</sup>* (received them while dying) the angels striking their faces and their rears. فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ ﴿٢٧﴾
28. *Tha'leka* (afar-that-it/that)<sup>x</sup> (is) because verily *ettaba'o* (closely-followed they<sup>z</sup>) what discontented Allah and disliked they<sup>z</sup> His *redhwana<sup>x</sup>* (ultimate delight); so [He] thwarted their works. ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا آسَخَطَ اللَّهُ وَكَرِهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ ﴿٢٨﴾
29. Or reckoned they<sup>z</sup> who<sup>r</sup> (are having) in their hearts an illness<sup>30</sup> that never Allah *youkbrejo* ([He] produces-/emerges) their rancors. أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ أَن لَّنْ يُخْرِجَ اللَّهُ أَضْغَانَهُمْ ﴿٢٩﴾
30. And if [We] will surely We (would have) shown you<sup>g</sup> them; so surely (would have) known them you<sup>g</sup> by their signa; and surely assuredly<sup>31</sup> know them you<sup>g</sup> in tone (of) the say;<sup>32</sup> and Allah knows your<sup>n</sup> works. وَلَوْ نَشَاءُ لَّارْتَبِكُنَّهُمْ فَلَعَرَفْنَاهُمْ بِسِيمَاهُمْ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ﴿٣٠﴾
31. And surely assuredly We essay you<sup>b</sup> until [We] know the *mujabedeena* (earnest strivers/fighters in the وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ

= you supported or backed one party or the other; (3) you were partial to; (4) you left one group to another; (5) you retreated; (6) you stuck to some thing.

<sup>27</sup> The word "أَرْحَامُ" rooted in "رحم," from "الرحمة" which is "forgiveness, sympathy, and mercy" and rooted in all that is the "رحم" = "womb." Thus, one's relatives from the mother's side are "أَرْحَامُ," as they related through the same womb. See البصائر. However, stated in "اللسان" the "relatives" from the father's side "أَقَارِبُ," are also "أَرْحَامُ," I believe because all are rooted in "الرحمة," hence all maternal/paternal kins are "أَرْحَامُ."

<sup>28</sup> The word "إِسْرَارُهُم، بكسرة على الهمزة" as being "مصدر," to include all various secrets. So, it's: "various secrets." See الدر المصون لـ أحمد الحلي والقرطبي.

<sup>29</sup> The word "تَوَفَّى" means "received while dying, i.e. not dead yet."

<sup>30</sup> See footnote 24 above regarding "illness."

<sup>31</sup> The "ل" in "لَتَعْرِفَنَّهُمْ" and "لَنَبْلُوَنَّكُمْ" in the following *Ayah* # 31, are juratory "ل" = "القسم" amounting to = "التأكيد," i.e. affirmation, expressed in both cases by "assuredly".

<sup>32</sup> That is the indirect speech, or saying a thing and meaning another.

cause of Allah) of you<sup>b</sup> and the *ssa'bereena* (people of patience); and [We] essay your<sup>n</sup> tidings.<sup>33</sup>

مِنْكُمْ وَالصَّابِرِينَ وَتَبَلَّوْا أَخْبَارَكُمْ ﴿٣٣﴾

32. Verily who<sup>r</sup> unbelieved they<sup>z</sup> and they<sup>z</sup> repelled a'n (off) Allah's path and mutually contended they<sup>z</sup> the messenger from after what manifested for them the *buda* (divine-guidance) never they<sup>z</sup> harm Allah a thing, and [He] shall thwart their works.

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَسَيُحِطُّ أَعْمَالَهُمْ ﴿٣٢﴾

33. O you, who<sup>r</sup> believed they<sup>z</sup>; let-obey you<sup>z</sup> Allah and [let-obey you<sup>z</sup>] the messenger and let-not invalidate you<sup>z</sup> your<sup>n</sup> works.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ ﴿٣٣﴾

34. Verily who<sup>r</sup> unbelieved they<sup>z</sup> and they<sup>z</sup> repelled a'n (off) Allah's path, afterwards they<sup>z</sup> died while they (being) unbelievers, so never forgives Allah for them.

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ﴿٣٤﴾

35. So let not *taheyno*<sup>34</sup> (you<sup>z</sup>: weaken/love the world and have a dislike for death in the cause of Allah) and [let not] call<sup>35</sup> you<sup>z</sup> to the *Sal'me* (submission/reconciliation/peace) while you<sup>f</sup> (are) the *a'alanwa* (uttermosts/uppermost-people); and Allah (is) with you<sup>b</sup> and never docks [He] your<sup>n</sup> works.

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَهِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَهْزِمَكُمْ أَعْمَالَكُمْ ﴿٣٥﴾

36. Verily only the life<sup>w</sup> (of) the world<sup>w</sup> (is) a play and an amusement; and en (if) you<sup>z</sup> believe and *tattaqo* (you<sup>z</sup> reverently guard not to displease Allah) *youatekum* ([He] accords you<sup>n</sup>) your<sup>n</sup> remunerations and not asks you<sup>b</sup> [He] your<sup>n</sup> possessions.

إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ وِلَانٌ تُؤْمِنُوا وَتَنْفِقُوا يُوَفِّقُكُمُ اللَّهُ أَجُورَكُمْ وَلَا يَسْأَلْكُمْ أَمْوَالَكُمْ ﴿٣٦﴾

37. En (if) [He] asks you<sup>3b</sup> it<sup>w</sup> then *youb'jekum* ([He] importunes you<sup>b</sup>) you<sup>z</sup> stint and *youbkbrejo* ([He] emerges/produces) your<sup>n</sup> rancors.

إِنْ يَسْأَلْكُمْ هَؤُلَاءِ فَجَحِّضْكُمْ تَبَخَّلُوا وَيُخْرِجْ أَصْغَنَكُمْ ﴿٣٧﴾

38. Ha you<sup>f</sup> these (are being) invited you<sup>z</sup> to expend you<sup>z</sup> in Allah's path; so of you<sup>b</sup> who<sup>p</sup> [he] stints; and whoever [he] stints, so verily only [he] stints a'n<sup>36</sup> (regarding) himself;<sup>w</sup> and Allah (is) The Rich and

هَٰذَا نَسْأَلُكَ هَؤُلَاءِ تَدْعُوكَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخَلُ وَمَنْ يَبْخَلْ فَإِنَّمَا يَبْخَلْ عَنْ نَفْسِهِ

<sup>33</sup> That is your *actual conduct, mettle, and genuineness*.

<sup>34</sup> The word "تهنوا" is rooted in "أو صار به وهناً" أو صار أي ضعف، فوهن أي ضعف، أو صار به وهناً.

و الوهن هو الضعف و عدم القدرة على بذل الجهد.

و وهن أي صار وهناً أو وهناً أي ضعيف لا يقوى على بذل الجهد. لذلك وهن و وهن كل واحدة توصل المعنى ذاته. أنظر الهادي.

Therefore, the word "تهنوا" linguistically has several meanings, relevant to us here are: "(1) weaken not you. (2) You love not the world and have a dislike for death in the cause of Allah's cause." In English there is no way to express the word "تهنوا" in one word per se. Hence, "تهنوا" is best rendered, in my opinion as indicated above.

<sup>35</sup> The word "دعا" in "تدعوا" has several meanings, among them "ناداه و صاح به" that is called him and cried (loudened) by him, i.e. in order to get his attention. See اللسان.

<sup>36</sup> See the Lexicon attached to this Translation regarding the various meanings of the preposition عن. Here, meaning he deprives himself of the *kbayr* (desirable, good, worthy deed) which results in Allah's reward.

you<sup>f</sup> (are) the poor;<sup>37</sup> and *en* (if) you<sup>z</sup> divert [He] will exchanges/substitutes a people other than you;<sup>b</sup> afterwards not they<sup>z</sup> be your likes.

وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ ﴿٣٨﴾

آياتها  
29  
Ayah

سُورَةُ الْفَاتِحَةِ  
Surato Al'Fat'he  
(The Opening<sup>x</sup>)

ترتيبها  
48  
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. Verily We opened for you<sup>g</sup> an opening<sup>x1</sup> (over-whelming victory) manifesters.<sup>x</sup>

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ﴿١﴾

2. To forgive for you<sup>g</sup> Allah what preceded of your<sup>t</sup> offense and what delayed; and [to]<sup>2</sup> conclude<sup>3</sup> [He] His boon<sup>w4</sup> on you<sup>g</sup> and [to]<sup>5</sup> *yahdeya* ([He]divinely-guide) you<sup>g</sup> [He] a *Sserattan* (single and specific Path) straight.

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا ﴿٢﴾

3. And [to]<sup>6</sup> succor you<sup>g</sup> Allah a mighty succor.

وَيُصْرِكَ اللَّهُ نَصْرًا عَظِيمًا ﴿٣﴾

4. He Who descended the tranquility<sup>w</sup> in the believers' hearts, to *yazdado*<sup>7</sup> (they<sup>z</sup> further-augment in) belief with their belief; and for Allah (are) the Heavens<sup>w</sup> and the Earth's<sup>w</sup> soldiers; and [was] Allah Omniscient, *Hakeeman*<sup>8</sup> (infinite *hekma*<sup>9</sup> Possessor).

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ ۚ وَاللَّهُ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٤﴾

5. To admit [He] the he-believers and the she-believers paradises<sup>w</sup>/gardens<sup>w</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers, immortals they<sup>z</sup> (are) in it;<sup>w</sup> and [to]<sup>10</sup> expiates [He] a'n (off) them their *sayye'aa'te*<sup>w</sup> (demeritorious-deeds),<sup>w</sup> and [was] *tha'leka* (afar-that-it/) <sup>x</sup> *enda* (by munificence of/ by Rule of) Allah a great win.

لِيَدْخُلِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرُ عَنْهُمْ سَيِّئَاتِهِمْ ۚ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا ﴿٥﴾

<sup>37</sup> The word “فقير” versus the “مسكين” see the *Lexicon* attached to this *Translation* for the distinction. +

<sup>1</sup> The word “فتح” means “overwhelming victory, i.e. victory, besting and rule” see *الراغب*.

<sup>2</sup> The reason this “to” is, there and in brackets, is the following: it represent “اللام الناصبة التي تقع على الفعل المضارع” and it is “ليغفر” and it is “مكسورة واقعة على فعل مضارع” and it is “الضمير المستتر” like “الضمير المستتر” with a “كسرة على هذه اللام.” And it is in bracket because it seems as if it is “hidden,” like “الضمير المستتر”.

<sup>3</sup> The word “يتم” = “conclude” rooted in “تَمَّ” that is: its last component of a whole has gathered to the rest, making a full whole; thus, concluded means had gathered its last components and became a full-whole, or reached its end, or it finished, or it terminated, or it drew to a close. See the *Lexicon* attached to this *Translation* for more, especially concluded versus completed.

<sup>4</sup> See the *Lexicon* attached to this *Translation* for “ne’ama” (“boon”).

<sup>5</sup> Ibid.

<sup>6</sup> See footnote 2 above regarding “اللام الناصبة”.

<sup>7</sup> The word “يزداد” implies greater intensity, and *النتاج* says it is “بلغ.” So further is prefixed for this purpose.

<sup>8</sup> See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “حكيم.”

<sup>9</sup> See the *Lexicon* attached to this *Translation* for “hekma.”

<sup>10</sup> See footnote 2 above regarding “اللام الناصبة”.



6. And [to]<sup>11</sup> torment [He] the he-hypocrites and the she-hypocrites and the *mushbrekeena* (he-they who partner deities with Allah/he-polytheists) and the *mushbreka'te* (she-they who partner deities with Allah/she-polytheists), the presumers by Allah the ill-presumption; on them *da'erato*<sup>w</sup> (evil-turn/defeat/misfortune event) the ill, and ired on them Allah and cursed them [He] and [He] prepared for them Hell<sup>w</sup> and fouled-she<sup>y</sup> a destiny. وَيَعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ  
بِاللَّهِ ظَنَنْتُ السَّوْءَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿٦﴾
7. And for Allah (are) the Heavens<sup>w</sup> and the Earth's<sup>w</sup> soldiers and [was] Allah Mighty, *Hakeeman*<sup>12</sup> (infinite *hekma*<sup>13</sup> Possessor). وَاللَّهُ جُنُودَ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٧﴾
8. Verily We sent you<sup>g</sup> a witnesser/testifier and a *mubashsheran*<sup>14</sup> (iterative teller of pleasant tidings) and *natheeran* (iterative warner). إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٨﴾
9. To believe you<sup>z</sup> by Allah and His messenger and [to] *toazzero*<sup>bo15</sup> (you<sup>z</sup> deferentially-support him) and [to] admire him<sup>16</sup> you<sup>z</sup> and *tosabbebo*<sup>17</sup> (you<sup>z</sup> say: *subhana Allah* [to] Him) *bukratan*<sup>18</sup> (early-dawn) and *aseyla*<sup>19</sup> (noon, late noon to sunset). لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٩﴾
10. Verily who<sup>r</sup> *youba'yeona* (they<sup>z</sup> plight allegiance to) you<sup>g</sup> verily only *youba'yeona* Allah; Allah's Hand<sup>w20</sup> (is) atop their hands;<sup>w</sup> so whoever [he] infracted, so verily only [he] infracts on himself;<sup>w</sup> and whoever [he] fulfilled<sup>21</sup> by what [he] covenanted on it<sup>x</sup> Allah, so will give him [He] a great remuneration. إِنَّ الذِّبْنَ يَبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَتَ فَإِنَّمَا يَنْكُتْ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١٠﴾
11. Shall say for you<sup>g</sup> the *mukhallafoona* (Jehad-behind-sitters/ not joining Jehad-fight) of the *Aara'be* (Bedouin Arabs): preoccupied us our possessions and our families ;<sup>w</sup> so *istaghfer*<sup>22</sup> (let-see forgiveness [you]) for سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا يَقُولُونَ بِآلِسَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ

<sup>11</sup> Ibid.

<sup>12</sup> See the *Lexicon* attached to this Translation regarding "الحكيم" and "حكيم."

<sup>13</sup> See the *Lexicon* attached to this Translation for "bekma."

<sup>14</sup> See the *Lexicon* attached to this Translation for *bashshara/youbashsharo/mubashsheron*= *بَشِّرَ\يُبَشِّرُ\مُبَشِّرٌ*.

<sup>15</sup> The word "عَزَّرَ" in "تُعَزِّرُوهُ" = *النصرة مع التعظيم*, i.e. deferential support. See *الراغب*.

<sup>16</sup> The pronouns in "تُعَزِّرُوهُ" and "تُوَقِّرُوهُ" according to some Qur'aan commentators, which I believe is correct, refer to Mohammad (SAWS). See *القرطبي*.

<sup>17</sup> Saying "subhana Allah" means: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around. Said Ibn Abbas; May Allah be pleased with him, every *tasbeeh* (i.e. saying: *subhana Allah*), in The Qur'aan is a Payer. See *القرطبي*.

<sup>18</sup> The word "bukratan," literally means the time between Fajr (early dawn) Prayer and sunrise.

<sup>19</sup> The word "aseyla," literally means the time from noon to sunset or from Asr (late afternoon) Prayer to sunset.

<sup>20</sup> Some maintain that the "hands" are symbols of divine Might or Power, by Arabic tongue expression this true.

<sup>21</sup> The word "أوفى" from "الوفاء" = "التمام," meaning gathering the last component of any obligation to make it a whole. So, "أوفى" means had endeavored and gathered the last part of an obligation and fulfilled it.

<sup>22</sup> The word "استغفر" = "اطلب الغفران" = "let-see forgiveness [you]." In English there is no seemly way to say: =

us; they<sup>z</sup> say by their tongues what (*is*) not in their hearts; let-say [*you*<sup>s</sup>]: so who<sup>a</sup> possesses for you<sup>b</sup> from Allah a thing, *en* (*if*) [*He*] wanted by you<sup>b</sup> harm or [*He*] wanted by you<sup>b</sup> a benefit; rather [was] Allah by what you<sup>z</sup> work Proficient.

قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنْ اللَّهِ شَيْئًا  
إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا  
بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١١﴾

12. Rather presumed you<sup>c</sup> that never transpose<sup>23</sup> the messenger and the believers to their families<sup>w</sup> ever; and (*had been*) adorned *tha'leka* (*afar-that-it/that*)<sup>x</sup> in your<sup>n</sup> hearts; and presumed you<sup>c</sup> the ill-presumption; and you<sup>c</sup> were a worthless people.

بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ  
وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا وَزُيِّنَ  
ذَٰلِكَ فِي قُلُوبِكُمْ وَظَنَنْتُمْ ظَنًّا  
السَّوْءَ وَكُنْتُمْ قَوْمًا بُورًا ﴿١٢﴾

13. And whoever not believes [*he*] by Allah and His messenger, verily We prepared for the unbelievers a *Sa'era*<sup>w</sup> (*intensely kindling Fire*).<sup>w</sup>

وَمَنْ لَمْ يُؤْمَرْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا  
أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ﴿١٣﴾

14. And for Allah (*is*) the Heavens'<sup>w</sup> and the Earth's<sup>w</sup> proprietorship; [*He*] forgives whom<sup>r</sup> [*He*] wills and [*He*] torments whom<sup>r</sup> [*He*] wills; and [was] Allah *Ghafooran* (*iterative Forgiver*) *Rahemman* (*iterative mercy Giver*).

وَاللَّهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَعْفُرُ  
لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ  
وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٤﴾

15. Shall say the *mukballafoona* (*Jehad-behind-sitters/ not joining Jehad-fight*) if you<sup>c</sup> launched to spoils<sup>w</sup> to take<sup>w</sup> it<sup>w</sup> you<sup>z</sup> let us *natta'be'okum* (*[we] closely-follow you*)<sup>z</sup>; they<sup>z</sup> want to substitute Allah's speech; let-say [*you*<sup>s</sup>]: never *tatta'be'aona* (*you<sup>z</sup> closely-follow us*); as *tha'lekum* (*collective-afar-that*)<sup>x</sup> said Allah of before; then they<sup>z</sup> shall say: rather you<sup>z</sup> envy us; rather were not understanding they<sup>z</sup> except a few/a little.

سَيَقُولُ الْمُخَلَّفُونَ إِذَا  
انطَلَقْتُمْ إِلَىٰ مَغَائِمٍ لِّتَأْخُذُوا  
ذُرُوعًا تَنْبَغُكُمْ يُرِيدُونَ أَنْ  
يَبَدِّلُوا كَلِمَ اللَّهِ قُلْ لَنْ تَتَّبِعُونَا  
كَذَٰلِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ  
فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا بَلْ كَانُوا لَا  
يَفْقَهُونَ إِلَّا قَلِيلًا ﴿١٥﴾

16. Let-say [*you*<sup>s</sup>] to the *mukballafeena* (*Jehad-behind-sitters/-not joining Jehad-fight*) of the *Aara'be* (*Bedouin Arabs*) *satod'awna* (*affirmably to be invited you*)<sup>z</sup> to a people possessors (*of*) *ba'sen* (*bravery and warfare*), to fight them you<sup>z</sup> or *yuslemona* (*become Muslims they*)<sup>z</sup>; so *en* (*if*) you<sup>z</sup> obey, *youa'tekum* (*accords you*)<sup>z</sup> Allah a remuneration *hasanan* (*ultimate meritorious deed*); and *en* you<sup>c</sup> divert, just-as you<sup>c</sup> diverted of before, [*He*] torments you<sup>b</sup> a painful torment.

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سَتُدْعُونَ  
إِلَىٰ قَوْمٍ أُولِيٰ بَأْسٍ شَدِيدٍ تُقْتُلُونَهُمْ أَوْ  
يُسَلِّمُونَ فَإِنْ تَطِيعُوا يُؤْذِكُمْ اللَّهُ  
أَجْرًا حَسَنًا وَإِنْ تَتَوَلَّوْا كَمَا تَوَلَّيْتُمْ  
مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ﴿١٦﴾

17. Neither on the blind a *harajon*<sup>24</sup> (*constraint/sin*) and nor on the lame a *harajon*; and nor on the sick a

لَيْسَ عَلَى الْأَعْمَىٰ حَرَجٌ وَلَا عَلَى الْأَعْرَجِ

= "استغفر" *per se*. So I settled for saying: "[*you*] seek forgiveness."

<sup>23</sup> That is repair or return.

<sup>24</sup> The word "حرج" = "اضيق الضيق," see "اللسان," e.g.: if you were to get *two identical sheets of papers* and put them *congruently* against one another the *space between them* is called "حرج," that is there is practically nothing narrower than that space between the two sheets of paper. Also, "حرج" could mean "sin."

harajon; and whoever [he] obeys Allah and His messenger [He] admits him (into) paradises<sup>w</sup>/gardens<sup>w</sup> run<sup>w</sup> from under it<sup>w</sup> the rivers; and whoever [he] diverts [He] torments him a painful torment.

حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَمَنْ يُطِيعِ اللَّهَ  
وَرَسُولَهُ يَدْخُلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا  
الْأَنْهَارُ وَمِنْ يَتَوَلَّى يَعْذَبُهُ عَذَابًا أَلِيمًا ﴿١٧﴾

18. Laqad (verily, already and affirmatively) delighted Allah a'n (regarding) the believers edh (while/ since) youba'yeonaka (they<sup>z</sup> plight-allegiance to you<sup>g</sup>) under the tree;<sup>w</sup> so knew [He] what (was) in their hearts; so [He] descended the tranquility<sup>w</sup> on them and [He] rewarded them a fat'han<sup>x25</sup> (opening/overwhelming victory)<sup>x</sup> nigh.

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ  
إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا  
فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ  
وَأَثَابَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾

19. And booties<sup>w</sup> multitudinous<sup>w</sup> they<sup>z</sup> take it;<sup>w</sup> and [was] Allah Mighty Hakeeman<sup>26</sup> (infinite bekma<sup>27</sup> Possessor).

وَمَغَانِرَ كَثِيرَةٍ يَأْخُذُونَهَا وَكَانَ اللَّهُ  
عَزِيزًا حَكِيمًا ﴿١٩﴾

20. Promised you<sup>b</sup> Allah booties<sup>w</sup> multitudinous<sup>w</sup> you<sup>z</sup> take it;<sup>w</sup> so [He] hastened for you<sup>b</sup> this<sup>w</sup> and [He] checked the mankind's hands<sup>w</sup> a'n (off) you;<sup>b</sup> and to be an Aya'tan<sup>w</sup> (miracle/sign/proof) for the believers and yahdi ([He] divinely-guides) you<sup>b</sup> Sserattan (single and specific Path) straight.

وَعَدَكُمْ اللَّهُ مَغَانِرَ كَثِيرَةٍ  
تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ  
أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً  
لِلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا  
مُسْتَقِيمًا ﴿٢٠﴾

21. And another<sup>w28</sup> not you<sup>z</sup> could overcome it<sup>w</sup> qad (already and affirmatively) encompassed Allah by it<sup>w</sup> and [was] Allah over every-thing Omnipotent.

وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ  
اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ  
قَدِيرًا ﴿٢١﴾

22. And had fought you<sup>b</sup> who<sup>r</sup> unbelieved they<sup>z</sup> surely (would have) wallaw (forged/fled they<sup>z</sup>) the rears;<sup>29</sup> afterwards they<sup>z</sup> find neither a wa'leyan (guardian/ally) and nor na'sseeran (iterative-succorer).

وَلَوْ قَتَلْتُمْ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَذْبَرَ  
ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٢٢﴾

23. Allah's dispensation<sup>w</sup> which<sup>u</sup> qad (already and affirmatively) ceded-she<sup>y</sup> from before; and never find [you<sup>s</sup>] for Allah's dispensation<sup>w</sup> a substitution.<sup>x</sup>

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ  
وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٢٣﴾

24. And He Who checked their hands<sup>w</sup> a'n (off) you<sup>b</sup> and your<sup>n</sup> hands<sup>w</sup> a'n them by Makkah's [belly]<sup>30</sup> from after that [He] bested you<sup>b</sup> over them; and [was] Allah by what you<sup>z</sup> work Basseeran (keenly: Seer/Omniscient).

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ  
وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ  
أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا  
تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾

<sup>25</sup> See footnote 1 above regarding "opening<sup>x</sup> (overwhelming victory)" = "فتحا".

<sup>26</sup> See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم".

<sup>27</sup> See the Lexicon attached to this Translation for "bekma."

<sup>28</sup> The word "أُخْرَى" translated here as "she-another," means another situation involving booties and victories.

<sup>29</sup> The expression "wallaw (forged/fled they<sup>z</sup>) the rears" means fled and you can see their rears as they retreat.

<sup>30</sup> That is in the "hollow" or "sunken space" of Makkah, as Makkah is geologically speaking is a "basin" or a "depression in the surface of land" surrounded by mountains.



25. They who<sup>r</sup> unbelieved they<sup>z</sup> and they<sup>z</sup> repelled you<sup>b</sup> a'n (off) The Mosque The Sacred and the *hadya* (offerings)<sup>x</sup> *ma'akofan*<sup>31</sup> (being dedicated/confined) to reach its<sup>x</sup> place; and *lawla* (had it not been for) men he-believers and women she-believers not knew them you<sup>z</sup> that you<sup>z</sup> step over them then betides you<sup>b</sup> from them a *ma'arraton*<sup>w32</sup> (blameworthy-sin-and-crime)<sup>w</sup> by other than a knowledge;<sup>33</sup> to admit Allah in His mercy<sup>w</sup> whom<sup>p</sup> [He] wills; had they<sup>z</sup> sundered,<sup>34</sup> surely We (would have) tormented whom<sup>r</sup> unbelieved they<sup>z</sup> of them a painful torment.

هُمْ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ  
عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ  
مَعْكُوفًا أَنْ يَبْلُغَ حِلَّهُمْ وَلَوْلَا رِجَالٌ  
مُؤْمِنُونَ وَبِسَاءِ مُؤْمِنَةٍ لَمْ تَعْلَمُوهُمْ  
أَنْ تَقْطَعُوهُمْ فَتَصِيْبَكُمْ مِنْهُمْ مَعَرَّةٌ  
بِغَيْرِ عِلْمٍ لِيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ  
مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَبْنَا الَّذِينَ  
كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ﴿٥٥﴾

26. *Edb* (when/since) made who<sup>r</sup> unbelieved they<sup>z</sup> in their hearts the *hamiyyata*<sup>w</sup> (zealotry/stubbornness and non-submission, especially towards The Right)<sup>w</sup> the *jabeleyyatey*<sup>w35</sup> (acting ignorantly or incorrectly/ or by rule of pre-Islamic era)<sup>w</sup> *hamiyyata*;<sup>w</sup> so descended Allah His tranquility<sup>w</sup> on His messenger and on the believers and [He] obliged them word<sup>w</sup> (of) the *taqwa* (=there is no deity but Allah); and they<sup>z</sup> were righter/worthier<sup>36</sup> by it<sup>w</sup> and its<sup>w</sup> folk;<sup>w</sup> and [was] Allah by everything Omniscient.

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي  
قُلُوبِهِمُ الْحَمِيَّةَ حِمَّةَ الْجَاهِلِيَّةِ  
فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ  
وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ  
التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا  
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٥٦﴾

27. *Laqad* (verily, already and affirmatively) *ssa'daqa* (always enforced the truth) Allah (for) His messenger, the *ruaya*<sup>w</sup> (dream/vision)<sup>w</sup> by the right; surely assuredly<sup>37</sup> enter you<sup>z</sup> The Mosque The Sacred, *en* (if) Allah wills *aa'meneena* (self-safety-securers) *muhalleqeena* (they who are head shaven) and *mugassereena* (they who just shortened their head hair) not fearing you;<sup>z</sup> so [He] knew what not you<sup>z</sup> knew then [He] made of lesser than *tha'leka* (afar-that-it/that)<sup>x</sup> a *fat'han*<sup>x38</sup> (opening/overwhelming victory) *nigh*.

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّبَيَّا  
بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ  
إِنْ شَاءَ اللَّهُ ءَامِنِينَ مُحَلِّقِينَ  
رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ  
فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ  
ذَلِكَ فَتْحًا قَرِيبًا ﴿٥٧﴾

28. He Who sent His messenger by the *huda* (divine-guidance) and the Right's religion<sup>x</sup> to *yudh'herabo* ([He] manifests it<sup>x</sup> and its<sup>x</sup> preponderance) over the religion, all (of) it;<sup>x</sup> and sufficed by Allah *Shaheedan* (iterative Witnesser/ Testifier).

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى  
وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ  
وَكَفَى بِاللَّهِ شَهِيدًا ﴿٥٨﴾

31 The word "معكوفاً" is singular, masculine, objective noun, rarely an objective noun to be found in English. So, there is no English equivalent for "معكوفاً" which means: that which is confined, beings-confined.

32 The word "marratan" means committing unintentional, but due to carelessness, blameworthy sin and crime.

33 That is your knowledge, that is unintentionally you commit "maarraton," see footnote 5035 above.

34 The word "تَزَيَّلُوا" means "تَفَرَّقُوا بِكَثْرَةِ الْفَعْلِ" اللسان. Hence: "iteratively sundered."

35 The word "جاهلية"="jahileyatey" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did something not correct. So the "jahileyatey" is acting ignorantly or incorrectly, or by rule of pre-Islamic era.

36 The word "righter" is a comparative adjective of "right," see Merriam Webster's Dictionary. And "أَحَقُّ" = "righter" as an adjective comparative.

37 The "ل" in "لَتَدْخُلَنَّ" is a juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly".

38 See footnote 1 above regarding "opening i.e. overwhelming victory)."

29. Mohammad, Allah's messenger and who<sup>r</sup> (are) with him, *ashedda*<sup>39</sup> (they are resolutely hard) over the unbelievers *rubama*<sup>40</sup> (resolutely merciful/commiserators) among them (selves); [you<sup>s</sup>] see them: *rukka'an* (they who markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer), *sujjadan* (they who kowtow in the Prayer), *yabtaghona* (they<sup>r</sup> earnestly questing) a munificence from Allah and a *redhwanan*<sup>x</sup> (ultimate delight/gratification); their signa (are) in their faces from effect/trace (of) the kowtowing; *tha'leka* (afar-that-it/that)<sup>x</sup> (is) their parable/example in the Torah and their parable/example in the Euangelion<sup>41</sup> like a *zar'en*<sup>x</sup> (the vegetation after sprouting)<sup>x</sup> *akebraja* ([it<sup>x</sup>] produced/emerged) its<sup>x</sup> stalk, then fortified it<sup>x</sup> then [it<sup>x</sup>] toughened, then [it<sup>x</sup>] stood on its<sup>x</sup> [legs] (stems); [it<sup>x</sup>] marvels the sowers to exasperate by them the unbelievers; Allah promised whom<sup>r</sup> they<sup>z</sup> believed and they<sup>z</sup> worked the righteous-works<sup>w</sup> of them a forgiveness<sup>w</sup> and a great remuneration.

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى  
الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا  
سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا  
سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ  
السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ  
وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ  
شَطْرُهُ فَتَزْرَعُ فَاَسْتَقْلَطَ فَاسْتَوَى  
عَلَى سَوْقِهِ يُعْجِبُ الزَّرَّاعَ لِيَغِيظَ بِهِمُ  
الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا  
الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

١٩

آياتها  
18  
Ayahسُورَةُ الْحُجُرَاتِ  
Surato Al'Hujora'te  
(The Chambers)ترتيبها  
49  
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. O you who<sup>r</sup> believed they<sup>z</sup> let-not advance/offer<sup>1</sup> you<sup>z</sup> between Allah's both Hands<sup>w2</sup> and [between both hands<sup>w</sup> of] His messenger; and *ettaqo* (let reverentially guard you<sup>r</sup> not to displease) Allah; verily Allah (is) *Sameeon* (Acute-Hearer/Enabler of others to hear favorable Answerer to prayer), Omniscient.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْدُمُوا بَيْنَ  
يَدَيِ اللَّهِ وَرَسُولِهِ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ  
سَمِيعٌ عَلِيمٌ

2. O you who<sup>r</sup> believed they<sup>z</sup> let-you<sup>z</sup> not raise your<sup>n</sup>

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا

<sup>39</sup> The word "*ashedda*" = "*أَشِدَّاءُ*" is masculine, plural, subjective noun, meaning: "they who are resolutely strong."

<sup>40</sup> The word "*rubama*" = "*رُحَمَاءُ*" is a masculine, plural, subjective noun which has no exact English equivalent, as the closest English equivalent is "*merciful*" which is an adjective which does not have plural *per se*. Thus, "*merciful commiserators*" is the next best.

<sup>41</sup> The early writings of the founder of Christianity to the various churches referred to the now called "*Gospels*" as the "*Euangelion*" (see the *Encyclopedia Britannica*, 15<sup>th</sup> edition, vol. 14, p. 822). The Greek prefix "*eu*" means "*true*" or "*good*" and denoting "weighty, authoritative, and official message," and "*Angelion*" means book. Hence, it is the book that contains true, good, weighty and authoritative messages brought through Jesus from the Lord, God. Later on, the "*Euangelion*" was changed to become the proclaimed "*Gospel*." The Qur'aan, the true Word of Allah, refers to the Book given to Jesus as the "*Enjeel*." Thus, after the Torah was defiled post Mosa's (Moses) death, through deletions, additions and other alterations, the *Enjeel* (*Euangelion*) through Jesus, came to rectify the situation. +

<sup>1</sup> The phrase "*لَا تَقْدُمُوا*" = "*let-not advance/offer you*" means: as believers do not hasten matters by offering for consideration your suggestions or your determinations regarding any issue ahead of Allah and His messenger.

<sup>2</sup> This is a figure of speech combined with the Arabic tongue expression "*between his or her both hands*" means in front of. Additionally, some maintain that the "*hands*" are symbols of divine Might or Power.

voices above the Prophet's voice and let-you<sup>z</sup> not louden for him by the say as loudening some (of) you<sup>b</sup> for some, that miscarries your<sup>n</sup> works while you<sup>f</sup> perceive not.

أَصَوَاتُكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٢٠﴾

3. Verily who<sup>r</sup> *yagbodhdhona*<sup>3</sup> (they<sup>z</sup> soften/ lower) their voices *enda* (at the presence/ before) Allah's messenger, those (are) whom<sup>r</sup> tried Allah their hearts for the *taqwa* (reverential guarding against Allah's displeasure); for them (is) a forgiveness<sup>w</sup> and a great remuneration.

إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِندَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٢١﴾

4. Verily who<sup>r</sup> they<sup>z</sup> call you<sup>g</sup> from behind<sup>4</sup> the chambers<sup>w</sup> most (of) them cerebrate not.

إِنَّ الَّذِينَ يَنَادُونَكَ مِنَ الْمُنْجَرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٢٢﴾

5. And had that they *ssabaro* (they<sup>z</sup> held on patiently) until [you<sup>s</sup>] exit to them, surely [was] *khayran* (choicer-/ superior/ worthier) for them; and Allah (is) *Ghafooron* (iterative Forgiver) *Rabeemon* (multitudinous mercy Giver).

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٣﴾

6. O you, who<sup>r</sup> believed they<sup>z</sup> *en* (if) came (to) you<sup>b</sup> *fa'seqon* (a rebel vis-à-vis Allah's command) by a *naba'en*<sup>5</sup> (piece-of-significant-and-availing-news) then let-verify you;<sup>z</sup> that you<sup>z</sup> betide a people by a *jahalaten*<sup>w6</sup> (act of ignorance or incorrectness)<sup>w</sup> then become you<sup>z</sup> over what you<sup>c</sup> did regretters.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحِرُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ ﴿٢٤﴾

7. And let-know you<sup>z</sup> that in you<sup>b</sup> (is) Allah's messenger; if [he] obeys you<sup>b</sup> in much of the matter surely (would have) *anetom*<sup>7</sup> (tribulated you<sup>c</sup>); [and,] but Allah endeared to you<sup>b</sup> the belief<sup>x</sup> and [He] adorned it<sup>x</sup> in your<sup>n</sup> hearts; and [He] antipathized to you<sup>b</sup> the unbelief and the *fosooqa* (rebellion vis-à-vis Allah's command) and the disobedience; those, they (are) the *rashedoona*<sup>8</sup> (mature- discerners/ rational-guiders to the-right).

وَاعْلَمُوا أَن فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِنَ الْأَمْرِ لَعَنِتُمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْإِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ ﴿٢٥﴾

<sup>3</sup> The word "yagbodhdhona" = "يَغُضُّونَ" if with respect to *sight* means: to curb, lower and break the gaze. If it applies to the "sound" then it means to soften and/ or lower. See اللسان

<sup>4</sup> The word "وراء" means: (1) "الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة." (2) "القدام أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلاً: و يذرون وراءهم الآخرة." (3) "ولد الولد". So here (2) applies.

<sup>5</sup> For the Arabic word "naba'a" = "نَبَأٌ" there is no English equivalent. As it is (1) a singular noun; and (2) it means: "significant-and-availing-news," not just any news. Its avail is its useful knowledge. And (3) to denote such a singularity as well as the significance and avail, and for lack of a better word, I chose to transliterate and explain by saying: "piece-of-significant-and-availing-news," as the word "news" per se is a plural noun and is very inadequate to convey the نَبَأٌ. Clearly the word "tiding" = "خَبَرٌ" is unfit, as it primarily denotes simple "information," and "نَبَأٌ" denotes and connotes more momentous information. See الراغب

<sup>6</sup> The word "جهالة" = "jahalaten" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in something contrary to reality, (3) did something not correct. So the "jahalaten" is acting ignorantly or incorrectly.

<sup>7</sup> That is you<sup>c</sup> would have tribulated and sinned, due to premature or hasty judgment/action.

<sup>8</sup> The word "راشدون" means they who: (1) reached maturity, i.e. the age of say 16-18 and above, (2) recognize good and bad, right and wrong, (3) constantly adhere to what is right, (4) ponder the consequences of any given situation and avoid the undesirable results. Thus, "راشدون" in summary: mature discerners of what is right, and strict adherers to it.



8. Munificence from Allah and a boon<sup>w9</sup> and Allah (is) *Omni*scient, *Hakeemon*<sup>10</sup> (*infinite bekmah*<sup>11</sup> Possessor). فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٨﴾
9. And *en* (if) *tta'efa'ta'ne*<sup>w</sup> (*two: groups/factions/parties*)<sup>w</sup> of the believers mutually fought, then let-you<sup>z</sup> reconcile between them both; then *en* transgressed an *ehda*<sup>w12</sup> (*lone/any-one*)<sup>w</sup> (of) them both on the other<sup>w</sup> then let-you<sup>z</sup> mutually fight which<sup>u</sup> transgresses<sup>w</sup> until [*she/it*]<sup>aw</sup> *tafeey'a*<sup>w</sup> (*returns-to-the-better*)<sup>w13</sup> to Allah's command; then *en fa'at*<sup>w</sup> (*she/it*<sup>w</sup> *returned-to-the-better*)<sup>w</sup> then let-you<sup>z</sup> reconcile between them both by the justice; and *aqsetto* (*let-you<sup>z</sup> remove the injustice and maintain absolute justice*); verily Allah loves the *muqsetteena* (*removers of injustice and renderers of absolute-justice*). وَأَن طَافَيْنَا مِنَ الْمُؤْمِنِينَ أَفْتَلَوْا فَاصْلِحُوا بَيْنَهُمَا فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِن فَاءَتْ فَاصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾
10. Verily only the believers (are) brothers,<sup>w</sup> so let-you<sup>z</sup> reconcile between your<sup>n</sup> twain brothers and *ettaqo* (*let-you<sup>z</sup> reverentially guard not to displease*) Allah *la'alla* (*craving currently unavailable deed that, perhaps*) you<sup>b</sup> *torhamona*<sup>14</sup> (*you<sup>z</sup> be mercy-given*). إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَاصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾
11. O you who<sup>r</sup> believed they :<sup>z</sup> let-not scoff a people of a people *asa* (*craving a deed beyond one's means that/ may*) that they<sup>z</sup> be *khayran* (*superior/worthier*) than them; and nor women of women *asa* that they<sup>y</sup> be *khayran* than them;<sup>y</sup> and let not *talmezxo*<sup>15</sup> (*you<sup>z</sup> carp/ stealthily slander/ in subtle ways find fault with/ blink the eye to malign*) your<sup>n</sup> selves;<sup>w</sup> and let not *tanabaxo* (*you<sup>z</sup> mutually derisively nickname one another*) by the nicknames; wretched the name, (of) the *fosooqo* (*rebellion vis-à-vis Allah's command*), after the belief; and whoever not repented [*he*] then those they (are) the *dha'lemoona*<sup>16</sup> (*injustice-doers*). يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرَ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُمْ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَلْمَمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُم الظَّالِمُونَ ﴿١١﴾
12. O you who<sup>r</sup> believed they,<sup>z</sup> let-you<sup>z</sup> avoid much of the presumption; verily some (of) the presumption (is) a sin; and let-you<sup>z</sup> not spy and let-you<sup>z</sup> not يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا

<sup>9</sup> See the *Lexicon* attached to this Translation for “ne’amah” (“boon”).

<sup>10</sup> See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “حَكِيمٌ”.

<sup>11</sup> See the *Lexicon* attached to this Translation for “bekma.”

<sup>12</sup> See the *Lexicon* attached to this Translation regarding “أحد.”

<sup>13</sup> The word “تَفِيءُ” means: “returns to the better,” see *الراغب*.

<sup>14</sup> The word “رَحْمَةً” = “mercy” in Arabic “رَحْمَةً” is unlike its English equivalent, in that “رَحْمَةً” can be conjugated into verbs of the past, present, future, active, passive, etc. As in this case, it is constructed in the future-passive for the masculine plural. There is no way to exactly render this in English *per se*. So the closest is to possibly say: “perhaps you be given-mercy,” thus introducing the idea of “given-mercy” which the Arabic text does not really say *per se*. The Arabic says, as if to say: *perhaps you are being mercied*,” which cannot be said in correct English, as there is no such word as “mercied.”

<sup>15</sup> The word “يَلْمِزُكَ” be who: privately slander you<sup>s</sup>, find fault with you<sup>s</sup> in subtle ways, or blinks the eye to malign you<sup>s</sup>.

<sup>16</sup> The “ظَالِمُونَ” = “the injustice-doer,” as “الظلم” = “injustice.” See footnote 148 below.

slander-/backbite some (of) you<sup>b</sup> some; does an *ahado*<sup>17</sup> (a lone/anyone) you<sup>b</sup> like to eat [he] flesh<sup>x18</sup> (of) his dead brother, so you<sup>z</sup> disliked it;<sup>x</sup> and *ettaqo* (let-reverentially guard you<sup>z</sup> not to displease) Allah; verily Allah (is) *Tanwabon* (iterative Relent), *Raheemon* (iterative mercy Giver).

تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا  
يُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ  
أَخِيهِ مِمَّا فَكَرَهُتُمُوهُ وَأَنْتُمْ  
إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ ﴿١٢﴾

13. O, you the mankind: verily We created you<sup>b</sup> of male and female and We made you<sup>b</sup> nations and tribes<sup>w</sup> to you<sup>z</sup> mutually acquaint/introduce<sup>19</sup> (one another); verily *akramakum* (of you<sup>b</sup> the most hospitality-accorded and honor-bestowed) *enda* (by munificence of/by Rule of) Allah (is) *at'qakum* (whoever of you<sup>z</sup> is most pious/reverential guarder against Allah's displeasure); verily Allah (is) Omniscient, Proficient.

يَتَأْتِيَ النَّاسُ إِنَّا خَلَقْتُمْ مِنْ ذَكَرٍ  
وَأُنثَى وَجَعَلْنَكُمْ شُعُوبًا وَقَبَائِلَ  
لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ  
أَتْقَىكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

14. Said the *Aarabo* (wandering-Bedouin-Arabs): we believed; let-say [you<sup>s</sup>]: not believed you,<sup>z</sup> [and,] but let-say you:<sup>z</sup> *as'lamna* (we became Muslims) and *lamma*<sup>20</sup> (not yet) entered the belief in your<sup>n</sup> hearts; and *en* (if) you<sup>z</sup> obey Allah and His messenger not lops you<sup>c</sup> [he] of your<sup>n</sup> works a thing; verily Allah (is) *Ghafooron* (iterative Forgiver) *Raheemon* (multitudinous mercy Giver).

قَالَتِ الْأَعْرَابُ ءَامَنَّا قُلْ لَمْ تُؤْمِنُوا  
وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ  
الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ  
وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا  
إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٤﴾

15. Verily only the believers (are) who<sup>r</sup> believed they<sup>z</sup> by Allah and His messenger; afterwards they<sup>z</sup> suspected not; and *jahado* (they<sup>z</sup> exerted their utmost mental, physical and possessional efforts fighting/striving in Allah's cause) by their possessions and their selves<sup>w</sup> in Allah's path; those, they (are) the *ssa'deqoon* (always truth enforcers).

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ  
وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا  
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ  
أُولَئِكَ هُمُ الصَّادِقُونَ ﴿١٥﴾

16. Let-say [you<sup>s</sup>]: do you<sup>z</sup> [teach] Allah by your<sup>n</sup> religion; and Allah [knows] what (are) in the Heavens<sup>w</sup> and what (are) in the Earth;<sup>w</sup> and Allah by everything (is) Omniscient.

قُلْ أَنْتَعِلِمُونَ اللَّهَ بِدِينِكُمْ  
وَاللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي  
الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٦﴾

<sup>17</sup> See the *Lexicon* attached to this Translation regarding “أحد.”

<sup>18</sup> The expression “to eat his dead brother's flesh” is an Arabic *tongue* expression for “الغيبة,” which is mentioning undesirable statement(s) about an absentee, even if it is true, but the absentee does not approve of such a statement or the mentioner would not mention such statement in the presence of the absentee. I cannot find an English word for “الغيبة,” among the half a dozen or more of words such as: back-biting, slander, calumny, detraction, defamation, libel, aspersion, spatter, etc. As none of these words exactly fits “الغيبة,” *per se*. So to designate the abhorrence and repugnance of “الغيبة,” The Qur'aan represents it as if “to eat his dead brother's flesh.”

<sup>19</sup> The word “تعارفوا” means: “you mutually introduce one another,” i.e. for the purpose of knowing each other.

<sup>20</sup> The particle “لَمَّا” has many functions, such as: it enters on the present tense and makes it past tense, and negates it. It also could mean a particle of exception, i.e.: “but.” See *القرطبي* and *مغني اللبيب*.

17. Yamonnona<sup>21</sup> (they<sup>z</sup> openly remind about their becoming Muslims peacefully as if extending favor) on you<sup>8</sup> that aslamo (they<sup>z</sup> became Muslims); let-say [you<sup>s</sup>]: let not tamonno (you<sup>z</sup> grace a boon) on me (by) your<sup>n</sup> Islam; rather Allah yamonno (graces His boon) on you<sup>b</sup> that bada ([He] divinely-guided) you<sup>b</sup> for the belief, en (if) you<sup>c</sup> were ssa'deena (always truth enforcers).

يَمْنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمْنُوا  
عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ  
هَدَيْتُكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ

١٧

18. Verily Allah knows the Heavens<sup>w</sup> and the Earth's<sup>w</sup> invisible; and Allah (is) Basseeron (keenly: Seer/Omniscient) by what you<sup>z</sup> work.

إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ  
وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ

١٨

آياتها

45

Ayah

سُورَةُ قَافٍ

Surato Qaf

ترتيبها

50

The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (The iterative Mercy Giver)

1. Qaf,<sup>1</sup> by<sup>2</sup> The Qur'aan The Supreme.

قَافٌ وَالْقُرْآنُ الْمَجِيدُ

١

2. Rather they<sup>z</sup> wondered that came (to) them a warner of them; then said the unbelievers: this (is) a thing, wonderful.

بَلْ يَعْجَبُونَ أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ  
فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ

٢

3. Are if we died and we were a tora'ban (crushed sand), tha'leka (afar-that-it/that)<sup>x</sup> (is) a return, distant.

أَوَدَا مِتْنَا وَكُنَّا تُرَابًا ذَلِكَ رَجْعٌ بَعِيدٌ

٣

4. Qad (already and affirmatively) We knew what decreases<sup>w</sup> the Earth<sup>w</sup> of them; and We have a book bafeedhon<sup>3</sup> (multitudinous keeper-up).

قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ  
وَعِنْدَنَا كِتَابٌ حَفِيفٌ

٤

5. Rather they<sup>z</sup> denied by the right<sup>x</sup> lamma (when-/whence [it]<sup>x</sup>) came<sup>x</sup> (to) them; so they (are) in a matter mareejen<sup>4</sup> (admixture/perplexing).

بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي  
أَمْرٍ مَرِيعٍ

٥

<sup>21</sup> The word “مَنْ” in “يَمْنُونَ” linguistically has three distinct meanings, an honorable: (1) “نِعْمَةٌ يَنْعَمُونَهَا” That is a “boon they grace it.” (2) The favorer of the graced boon openly reminds the recipient of such a graced boon rendered earlier and thereby causing some kind of *chagrin* to such a recipient. This second meaning is very much abhorred, and is invalidating of the reward or appreciation on the part of the recipient towards the favorer. So, in this case they openly remind The Prophet (SAWS) of their presumption that they graced a boon on him by entering Islam (peacefully), as if doing him a favor by that. So Allah answered them. (3) Kind of rain-like from the Heaven which is sweet and edible, the food for the Israelite during Mosa's (Moses') time with his people in the wilderness.

<sup>1</sup> See the *Lexicon* attached to this Translation for a commentary on this.

<sup>2</sup> In Arabic the letter “و” is a letter used to swear by the name of Allah. In English the equivalent for swearing is “by”. Therefore, since this *Ayah* begins by making an oath by the name of “القرآن”, so we start with the word “by” and not “و” as “و” will not suffice the meaning.

<sup>3</sup> The word “حَفِيفٌ” is rooted in “حَفَظَ” = “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*.” (Emphasis is added).

<sup>4</sup> That is most perplexing matter.



6. Have then not they<sup>z</sup> looked to the Heaven<sup>w</sup> above them; how We built it;<sup>w</sup> and We adorned/bedecked it<sup>w</sup> and not for it<sup>w</sup> of orifices/rifts. أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا هِيَ مِنْ فُرُوجٍ ٦
7. And the Earth<sup>w</sup> We extended it<sup>w</sup> and We cast in it<sup>w</sup> anchors<sup>5</sup> (*catches/fasteners/stabilizers*) and We sprouted in it<sup>w</sup> of every pair/hue<sup>6</sup> (*which is*) *baheejen* (*iteratively delightful*). وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوْسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ٧
8. A *tabsseratan* (*evident-indicator for the insightful*)<sup>w</sup> and a reminiscence/remembrance<sup>w7</sup> for every *abden*<sup>8</sup> (a *slave*) *muneebon*<sup>9</sup> (*iterative returner penitent*). تَبَيَّرَةٌ وَذَكَرَى لِكُلِّ عَبْدٍ مُنِيبٍ ٨
9. And We descended from the sky<sup>w</sup> water<sup>x</sup> blessed;<sup>x</sup> then We sprouted by it<sup>x</sup> gardens<sup>w</sup> and the harvest's grains. وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ ٩
10. And the date-palms<sup>w</sup> *ba'se'qa'ten* (*tall-she*)<sup>v</sup> for it<sup>w</sup> sheath *nadheedon* (*iteratively tiered*). وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَعْمٌ نَضِيدٌ ١٠
11. *Rez'qan*<sup>x</sup> (*rain*)<sup>x</sup> for the *eba'de* (*worshippers/submitters/slaves*); and We quickened by it<sup>x</sup> a dead *baldatan*<sup>w</sup> (*region/community/city/Makkah city*);<sup>w</sup> like *tha'leka* (*afar-that-it/that*)<sup>x</sup> (*is*) the *khorojo* (*resurrection*). كَذَلِكَ الْخُرُوجُ ١١
12. Denied-she<sup>v10</sup> before them *Noohen's* (*Noah's*) people and the *Rass'* (*well*) companions and *Thamooda*. كَذَبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَثَمُودُ ١٢
13. And *Aadon* and *Pharaoh* and *Lootten's* (*Lott's*) brothers. وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ ١٣
14. And the *Ayka'te's*<sup>w</sup> companions and *Tobba'en's* people; all/each denied the messengers so righted [*My*] menace.<sup>11</sup> وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَيْعٍ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدُ ١٤
15. Have then We fatigued/weakened<sup>12</sup> by the creation the first; rather they (*are*) in a nonplus of a new creation. أَفَعِينَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ ١٥

<sup>5</sup> That is the mountains.

<sup>6</sup> The word “زَوْج” strictly and linguistically speaking means (1) *pair*, (2) *husband or wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen), (5) *hue* (color). And quite relevant to the word “زَوْج” is its plural: (1) “أَزْوَاج” which could also mean: (2) *similar*, i.e. the *look-likes*., (3) *hues*. See اللسان.

<sup>7</sup> The word “ذَكَرَى” is “*reminiscence/remembrance*” based on this great *Ayah*, “And if the Satan (*causes*) you<sup>8</sup> to assuredly forget then sit not, after [the] reminiscence/remembrance” (S6: 68).

<sup>8</sup> The word “*abden*” = “*slave*,” the denotation of this word is vastly paradoxical with respect to *Allah* vis-à-vis the *humans*. See the *Lexicon* attached to this *Translation* for an elaboration.

<sup>9</sup> The word “مُنِيب” from “أَنْاب” means *iteratively returned penitent*. See الراغب.

<sup>10</sup> The word “كَذَبَتْ” = denied<sup>w</sup> is in reference to the “people,” which is جمع تكسير = *broken plural* in Arabic; so its reference must be *feminized*, as indicated by the “ت” in “كَذَبَتْ”.

<sup>11</sup> The speaker’s pronoun “ي” in “وَعِيدُ,” by Arabic (*linguistic*) Rule, is omitted, for “التخفيف,” = “*alleviation, lightening*” or *Ayat’s end harmony (rhyme)*. See إعراب القرآن، لمحمود صافي.

<sup>12</sup> The word “عَيَّ” the root for “عَيْنَا” has at least four different meanings, *related but distinct* from each other: (1) “*weakened*,” (2) “*ignorant of*,” and (3) “*exhausted*,” (4) “*fatigued/weakened*.”

16. And *laqad* (verily, already and affirmatively) We created the human and We know what whispers by him himself<sup>w</sup> and We (are) closer to him than the jugular vein. وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ. وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ١٦
17. *Edb* (when/while) *yatalaqqqa* (receives/garners) the *mutala-qqeyan'ne* (twain receivers) *a'n* (off) the *yameeney* (right-side) and *a'n* the *shema'le* (left-side) *qa'cedon*<sup>13</sup> (steadfast-sitter). إِذْ يُلْقَى الْمُلْتَقَيْنِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ١٧
18. Not utters [he] of a say except *laday*<sup>14</sup> (directly and possessively by) him a *raqeebon* (watcher/observer), *ateedon*<sup>15</sup> (he who is in preparedness-readied). مَا يَلْفُظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ١٨
19. And came-she<sup>y</sup> the death's inebriety<sup>w</sup>/agony<sup>w16</sup> by the right,<sup>x</sup> *tha'leka* (afar-that-it/that),<sup>x</sup> (is) what you<sup>g</sup> were not of it<sup>x</sup> veering. وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ ١٩
20. And (had been) blown in the horn; *tha'leka* (afar-that-it/that)<sup>x</sup> (is) day (of) the menace. وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعِيدِ ٢٠
21. And came-she<sup>y</sup> every self<sup>w</sup> with it<sup>w</sup> a driver<sup>x</sup> and a *shaheedon* (iterative witnesser<sup>x</sup> / testifier<sup>x</sup>). وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ ٢١
22. *Laqad* (verily, already and affirmatively) you<sup>g</sup> were in a heedlessness<sup>w</sup> of this; so We doffed *a'n* (off) you<sup>g</sup> your<sup>t</sup> cover; so your<sup>t</sup> sight today (is) *hadeedon* (sharp). لَقَدْ كُنْتَ فِي غَفْلَةٍ مِنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ٢٢
23. And said his mate: this (is) what *laddayya*<sup>17</sup> (I directly and possessively have) *ateedon*<sup>18</sup> (that which is in preparedness-readied). وَقَالَ قَرِينُهُ هَذَا مَا لَدَيَّ عَتِيدٌ ٢٣
24. Let you both fling in Hell<sup>w</sup> every *kaffa'ren* (ever-/stout ingrate/unbeliever), stubborn/perverse.<sup>19</sup> أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ٢٤
25. *Manna'en* (ever/stout preventer) for the *khayre* (desirable-/goodness/possession), aggressor suspect.<sup>20</sup> مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ مُرِيبٍ ٢٥
26. Who<sup>x</sup> [he] made with Allah another an *elahan* (a deity); so let you both fling him in the torment, the severe. الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ ٢٦

<sup>13</sup> The word “فَعِيدٌ” has several meaning, relevant here is: the companion sitter, i.e. the one that constantly sits as a companion to another. اللسان.

<sup>14</sup> The word “لَدُنْ” is closer than “عِنْدَ” as you can say: “عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ”, thus, “لَدُنْ” which closer spatially and more specific. So, “directly and possessively from” (him) seems to indicate such closeness. See اللسان.

<sup>15</sup> The word “ateed”=“عَتِيدٌ” singular, masculine, subjective noun, meaning that which was prepared and made ready. See اللسان.

<sup>16</sup> The expression “سَكْرَةُ الْمَوْتِ” = “the death inebriety<sup>w</sup>/intoxication<sup>w</sup>” = Arabic tongue expression meaning: death's hardship or death's difficulty.

<sup>17</sup> For the word “لَدَى” see the Lexicon attached to this Translation.

<sup>18</sup> See footnote 15 above regarding “ateed.”

<sup>19</sup> The word “عَنِيدٌ”= “perverse” which is “نَعْتٌ” = epithet, in grammatical term “adjective” for “stout unbeliever.” See إعراب القرآن، محمود صافي، for a similar Ayah in (S11:59).

<sup>20</sup> The word “مُرِيبٌ” here is “نَعْتٌ” = epithet, i.e. “adjective,” hence “suspect.” See إعراب القرآن، محمود صافي، however, the word “suspect” could fit for a noun or an adjective.

27. Said his mate: (O), our Lord, not I (*caused*) him (*to*) ﴿قَالَ قَرِينُهُ رَبَّنَا مَا أَطْغَيْتُهُ وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ﴾ (٢٧)  
tyrannize; [and,] but [*be*] [*was in an afar misguidance*].
28. [*He*] said: let-not you<sup>z</sup> argue *ladayya*<sup>21</sup> (*directly to Me*); and *qad* (*already and affirmatively*) *qaddamto* (*I advanced*) to you<sup>b</sup> by the menace. ﴿قَالَ لَا تَخْصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ﴾ (٢٨)
29. Not (*to be*) substituted the say *ladayya*<sup>22</sup> (*directly to Me*); and not I am surely *dhalla'men*<sup>23</sup> (*iterative injustice-doer*) for the *abeede*<sup>24</sup> (*worshippers/ submitters/ slaves*). ﴿مَا يُدَلُّ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَالِمٍ لِّلْعَبِيدِ﴾ (٢٩)
30. Day We say to Hell:<sup>w</sup> are you<sup>y</sup> filled;<sup>y</sup> and says ﴿يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَنَقُولُ هَلْ مِنْ مَّزِيدٍ﴾ (٣٠)  
she:<sup>y</sup> is (*there*) of *mazeeden* (*an increment/ augmentation*).
31. And (*had been*) nighed the Paradise<sup>w</sup> for the ﴿وَأَزَلَّتِ الْجَنَّةُ لِّلْمُنَاقِبِينَ غَيْرَ بَعِيدٍ﴾ (٣١)  
*muttaqeena* (*they who reverentially guard against Allah's displeasure*) other than afar.
32. This (*is*), what you<sup>z</sup> (*are being*) promised; for every ﴿هَذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ﴾ (٣٢)  
*anwa-ben* (*iterative repenter*) *ha'feedhen*<sup>25</sup> (*iterative keeper-up*).
33. Whoever *khasheya* (*[be] reverentially-feared*) *Ar-Rahmana* by the invisible and came [*be*] by a heart ﴿مَنْ خَشِيَ الرَّحْمَنَ الْغَيْبِ وَجَاءَ بِقَلْبٍ مُّنِيبٍ﴾ (٣٣)  
*muneeben*<sup>26</sup> (*iterative returner-penitent*).
34. Let-enter you<sup>z</sup> it<sup>w</sup> by peace; *tha'leka* (*afar-that-it/ that*)<sup>x</sup> (*is*) the immortality's Day. ﴿أَدْخُلُوهَا بِسَلَامٍ ذَٰلِكَ يَوْمُ الْخُلُودِ﴾ (٣٤)
35. For them whatever<sup>27</sup> they<sup>z</sup> will in it;<sup>w</sup> and *ladayna*<sup>28</sup> ﴿لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ﴾ (٣٥)  
(*directly and possessively from Us*) *mazeedon* (*increment/ augmentation*).
36. And how-many<sup>29</sup> We perished before them of a ﴿وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَّخِصٍ﴾ (٣٦)  
generation, they (*were*) harder than them a seizing;  
then they<sup>z</sup> explored in the country; is (*there*) of a  
*ma'heessen* (*an escape-place*).

<sup>21</sup> See footnote 17 above regarding “لَدَيَّ”, however, here in the sense of *directly to Allah*.

<sup>22</sup> Ibid.

<sup>23</sup> The word “ظَالِمٌ” means *multitudinous injustice-doer*. The *negation* of multitudinous injustice-doing is *conclusively* implies that even a *once* injustice-doing will *not* avail or befit Allah. That is because the injustice-doing to a party benefits the injustice-doer. That is to say the injustice-doer *does his injustice* to someone in order to *benefit him-self*. Hence, the *multitudinous injustice-doing* benefits a *lot more*. Therefore, *negating* the *bigger* benefits *automatically negates the smaller one*. Clearly Allah is *exalted and is beyond any need*. So He does not wrong at all.

<sup>24</sup> The word “عَبِيدٌ” = “*slaves, worshippers, submitters*” means *all Allah's creatures of humans or Jinn*. So, if they are His “عَبِيدٌ,” then no one else “owns” them, hence they *are all free* from any human bondage.

<sup>25</sup> The word “حَفِيزٌ” is rooted in “حَفِظَ” = “*kept-up*” not just “*kept, or maintained,*” or even “*guarded.*” *Merriam Webster's Dictionary* puts “*keep up*” as: “*to stay even (as in acts of strength, endurance, or speed)*” \*although he was small he could keep up with the larger boys in sports\*.” (*Emphasis is added*).

<sup>26</sup> The word “مُنِيبٌ” from “أَنَابَ” means *iteratively returned penitent*. See الرَّاعِبَ.

<sup>27</sup> The particle “مَا” is “إِسْمٌ أَوْ أَدَاةُ شَرْطٍ” = *conditional noun/particle*; or “مَا” = “إِسْمٌ مُّوصُولٌ” = *connective noun* meaning *that which*. See الذَّرِ الْمَصُونِ، لَاحِدِ الْحَلْبِ and إِعْرَابِ الْقُرْآنِ، لِمَحْمُودِ صَافِي.

<sup>28</sup> See footnote 19 above regarding *عِنْدَ*.

<sup>29</sup> The word “كَمْ” is an *interrogative exclamatory particle*, meaning: “*how-many,*” “*how-much,*” “*how-long.*”



37. Verily in *tha'leka* (*afar-that-it/that*)<sup>x</sup> (is) surely a reminiscence/remembrance<sup>w30</sup> for whomever [he] [was] for him a heart<sup>31</sup> and [he] cast the hearing while<sup>32</sup> he (is) *sha'beedon* (*iterative witnesser/testifier*).  
 إِنَّ فِي ذَلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٧﴾
38. And *Laqad* (*verily, already and affirmatively*) We created the Heavens<sup>w</sup> and the Earth<sup>w</sup> and what (are) between them both in six days and not touched-/betided Us of an exhaustion.  
 وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ ﴿٣٨﴾
39. So *issber* (*let-[you]<sup>s</sup>*) hold on patiently over what they<sup>z</sup> say, and *sabbeh*<sup>33</sup> (*let-say [you]<sup>s</sup>: subhana Allah*) by your<sup>t</sup> Lord's praise before the sun's<sup>w</sup> rise/appearance and before the *ghoro'be* (*sunset*).  
 فَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴿٣٩﴾
40. And of the night so *sabbeh*<sup>34</sup> (*let say you<sup>s</sup>: subhana Allah to*) Him and (also) rears<sup>35</sup> (of) the kowtowing.  
 وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَرَ الشُّجُورِ وَاسْمَعْ يَوْمَ يَنَادُ الْمُتَنَادِ مِنْ مَّكَانٍ قَرِيبٍ ﴿٤٠﴾
41. And *ista'me'a*<sup>36</sup> (*let-[you]<sup>s</sup>*) affirmably-bear) (on) day calls the caller from a nearby place.  
 وَأَسْمَعْ يَوْمَ يَنَادُ الْمُتَنَادِ مِنْ مَّكَانٍ قَرِيبٍ ﴿٤١﴾
42. Day they<sup>z</sup> hear the shriek-she<sup>y</sup> by the right; *tha'leka* (*afar-that-it/that*)<sup>x</sup> (is) the *khoro'je* (*resurrection*) Day.<sup>37</sup>  
 يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَٰلِكَ يَوْمُ الْخُرُوجِ ﴿٤٢﴾
43. Verily We quicken and [We] deaden;<sup>38</sup> and to Us (is) the destiny.  
 إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ ﴿٤٣﴾
44. Day *tashqqaqo* (*iteratively splits/rives*) the Earth<sup>w</sup> a'n (regarding) them speedily; *tha'leka* (*afar-that-it/that*)<sup>x</sup> (is) a throng on Us easy.  
 يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ﴿٤٤﴾
45. We (are) knowinger by what they<sup>z</sup> say; and not you<sup>s</sup> (are) on them surely a *jabbaren* (*vigorous compeller-/ever contumacious stubborn*); so let-[you]<sup>s</sup> remind by The Qur'aan<sup>x</sup> whom<sup>p</sup> [he] fears [My] menace.<sup>39</sup>  
 نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكَرْ بِالْقُرْآنِ مَن يَخَافُ وَعِيدِ ﴿٤٥﴾

<sup>30</sup> See footnote 7 above regarding *reminiscence*.

<sup>31</sup> The word "heart" here means the *intellect*, see البصائر.

<sup>32</sup> This "و" is adverbial, see إعراب القرآن by محمود صافي.

<sup>33</sup> The phrase "subhana Allah," means: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.

<sup>34</sup> Ibid, regarding "subhana Allah."

<sup>35</sup> That is at the ends of the kowtowing.

<sup>36</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

<sup>37</sup> That is the Day of Resurrection.

<sup>38</sup> The word "أمات" in "نميت" is the transitive verb to deprive of life. See *Merriam Webster's Unabridged Dictionary*.

<sup>39</sup> The speaker's pronoun "ي" in "وعيد" is omitted, for "التخفيف," = "alleviation, lightening" or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، محمود صافي +